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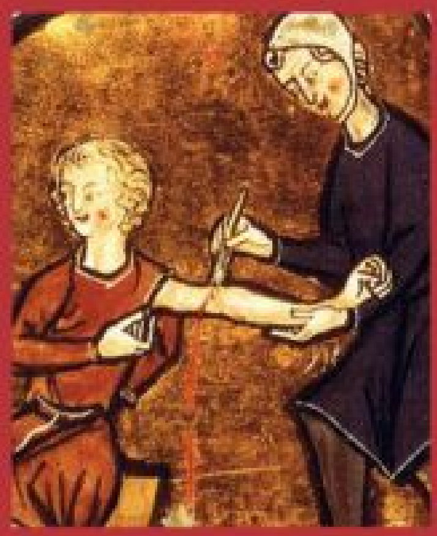

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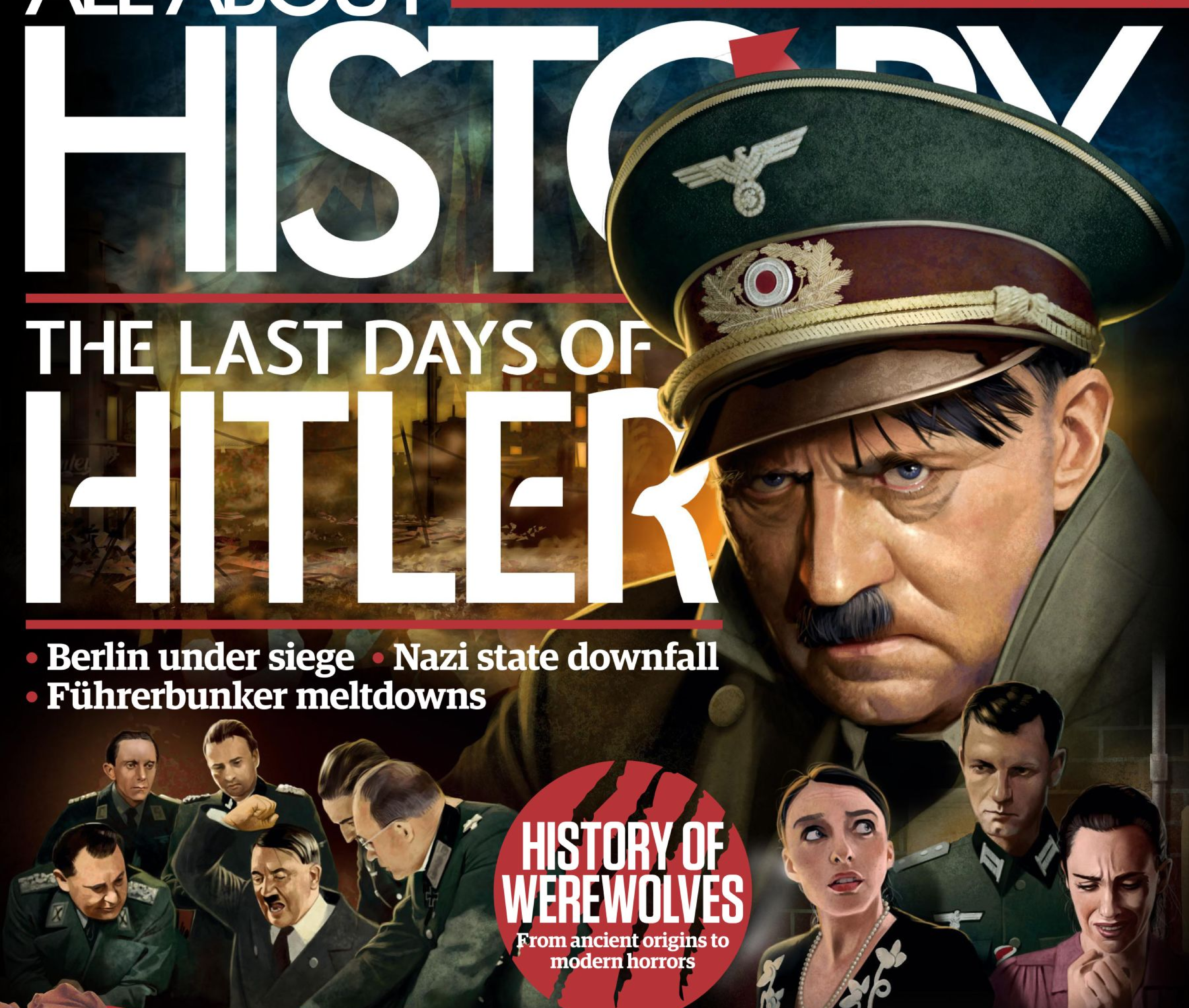

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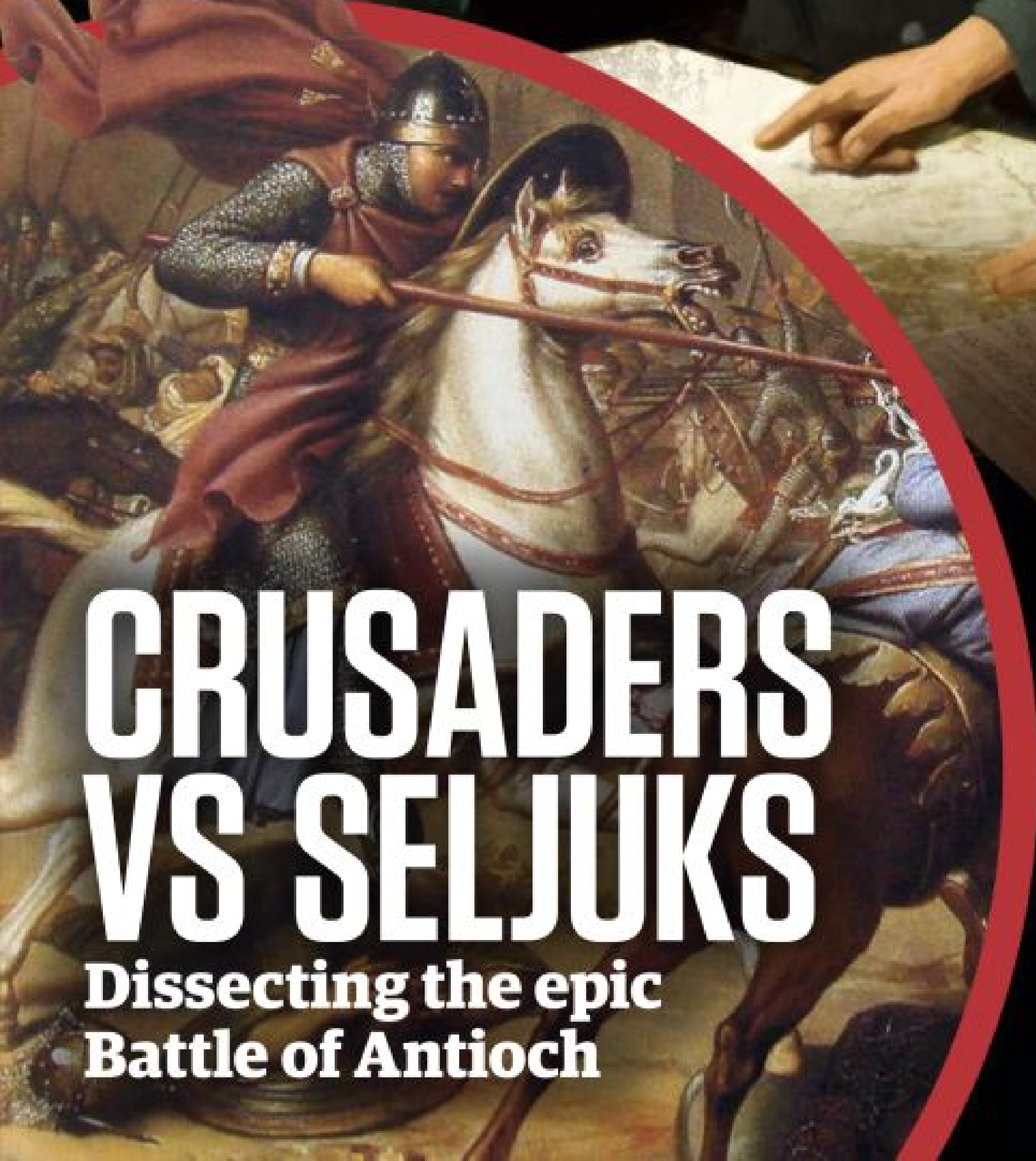

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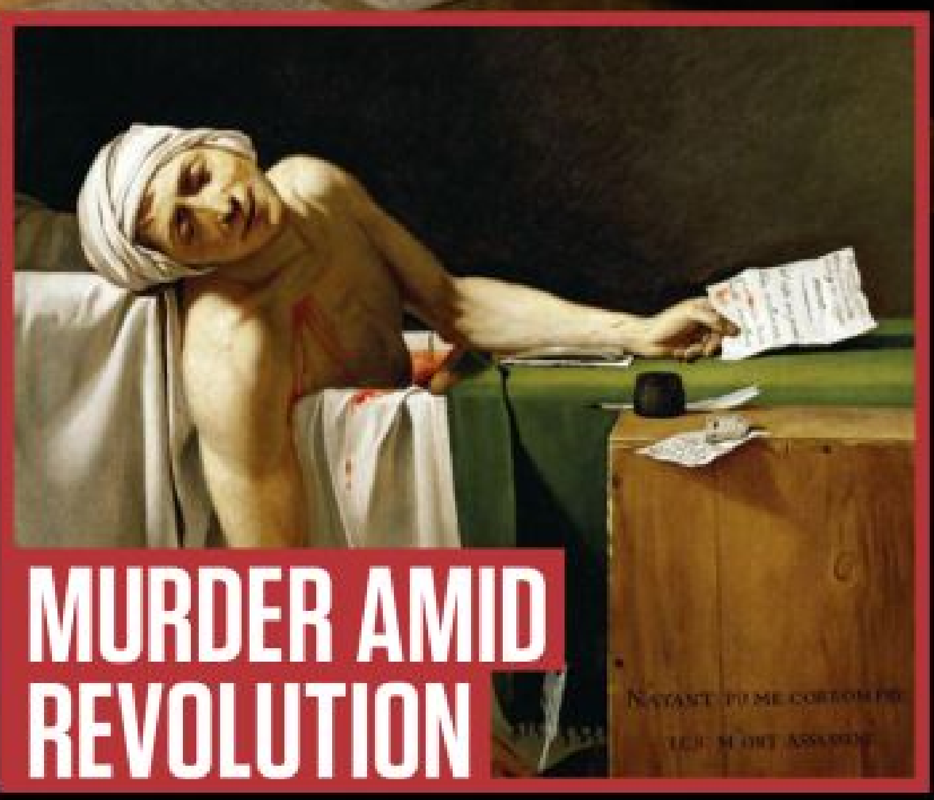

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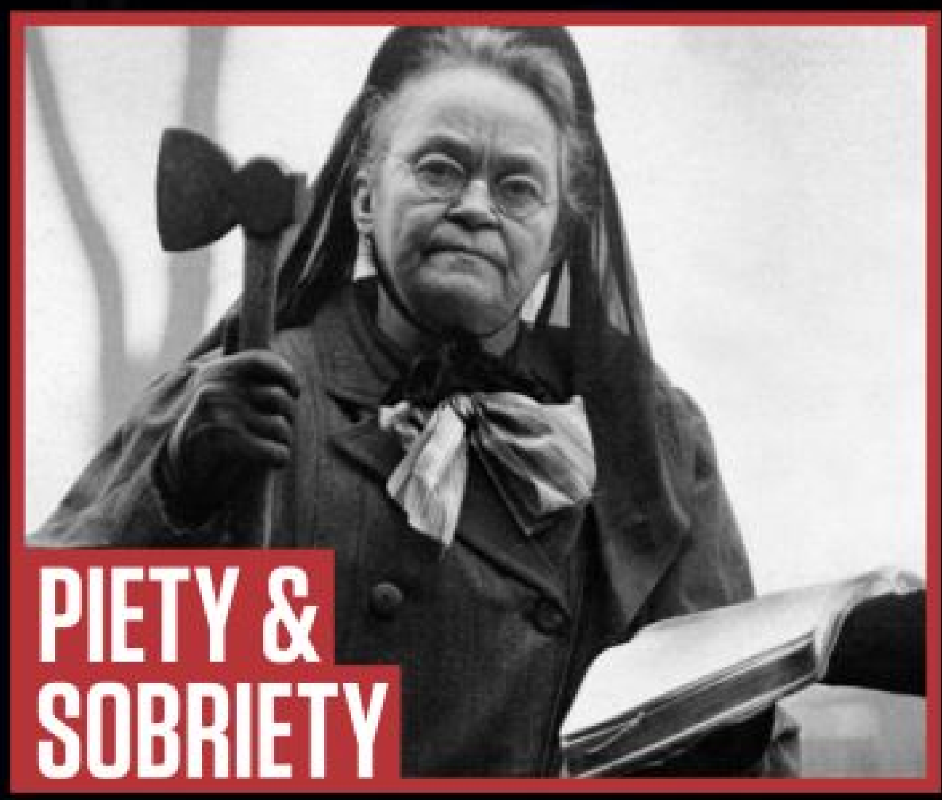

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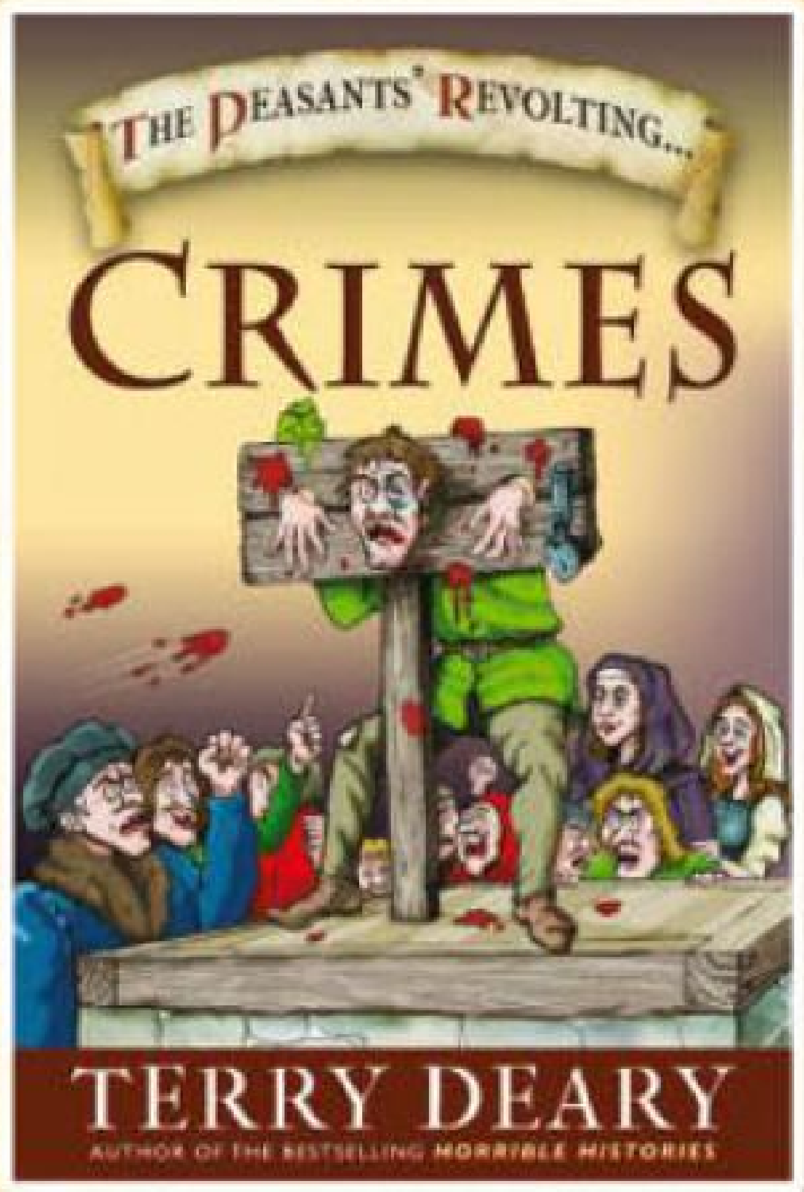
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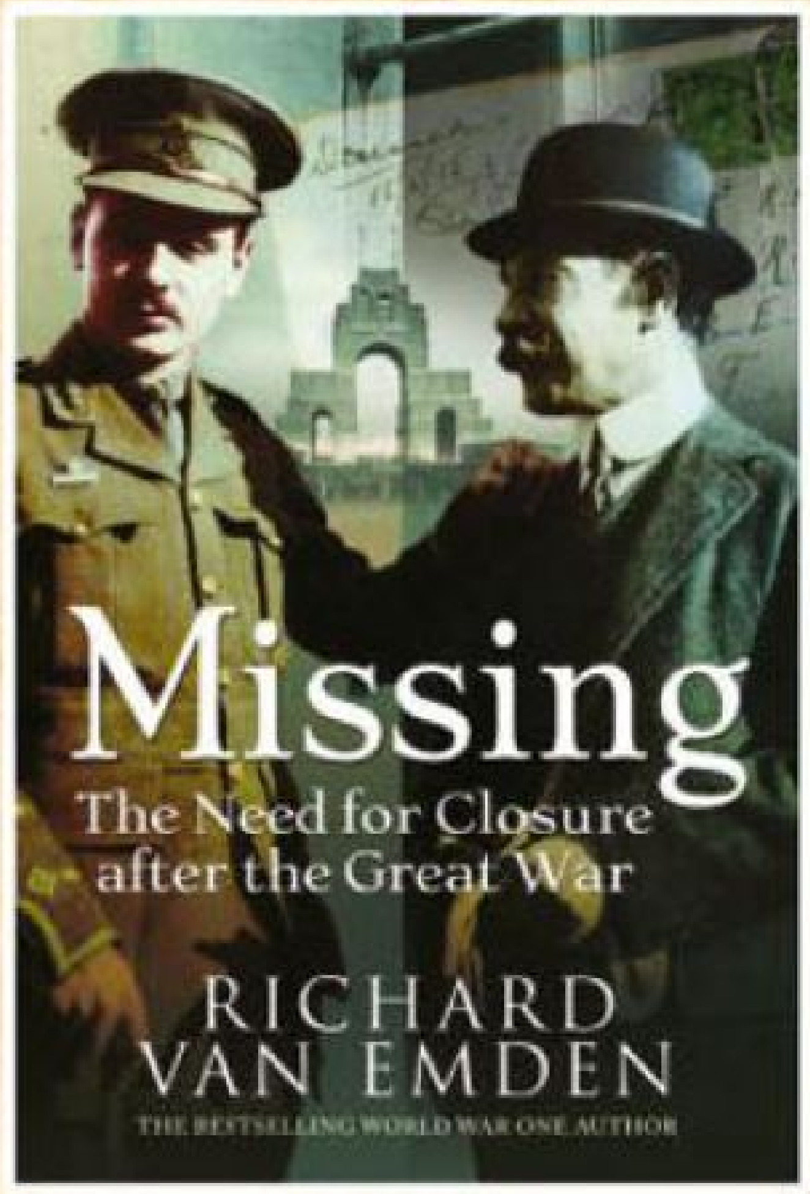
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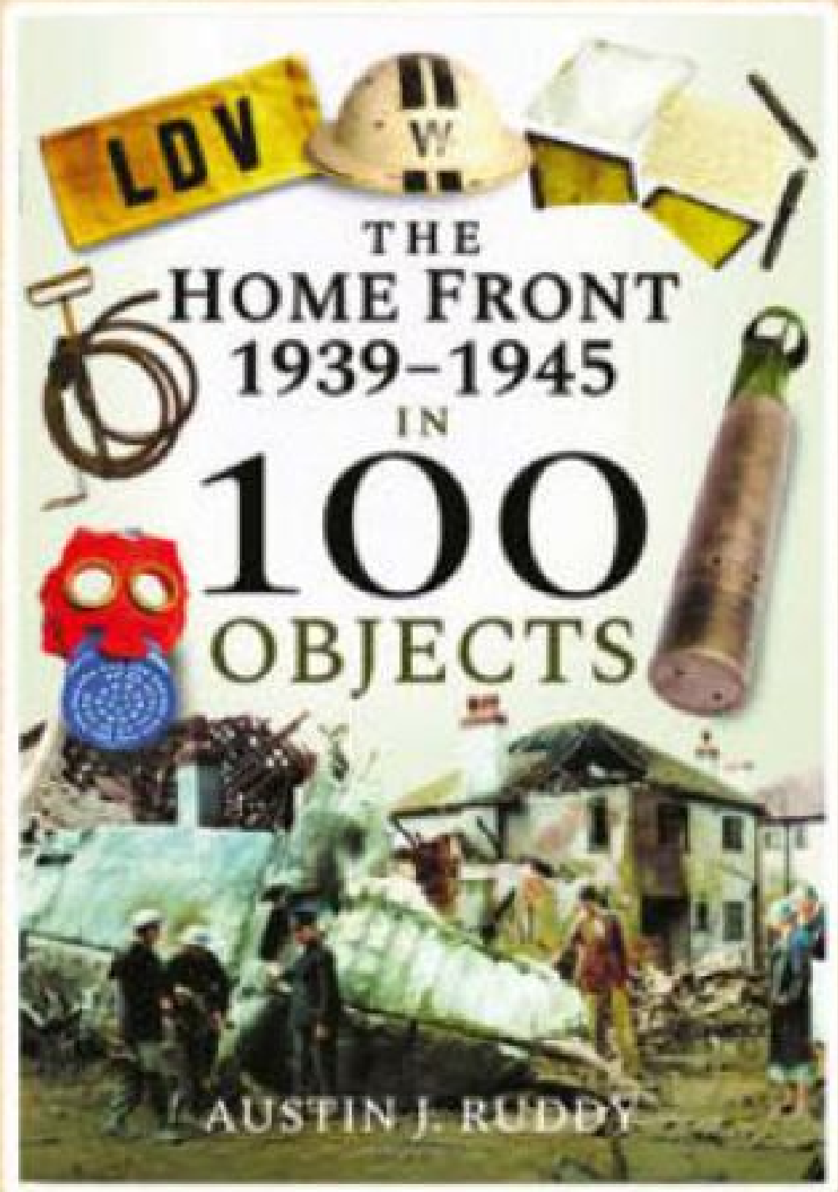
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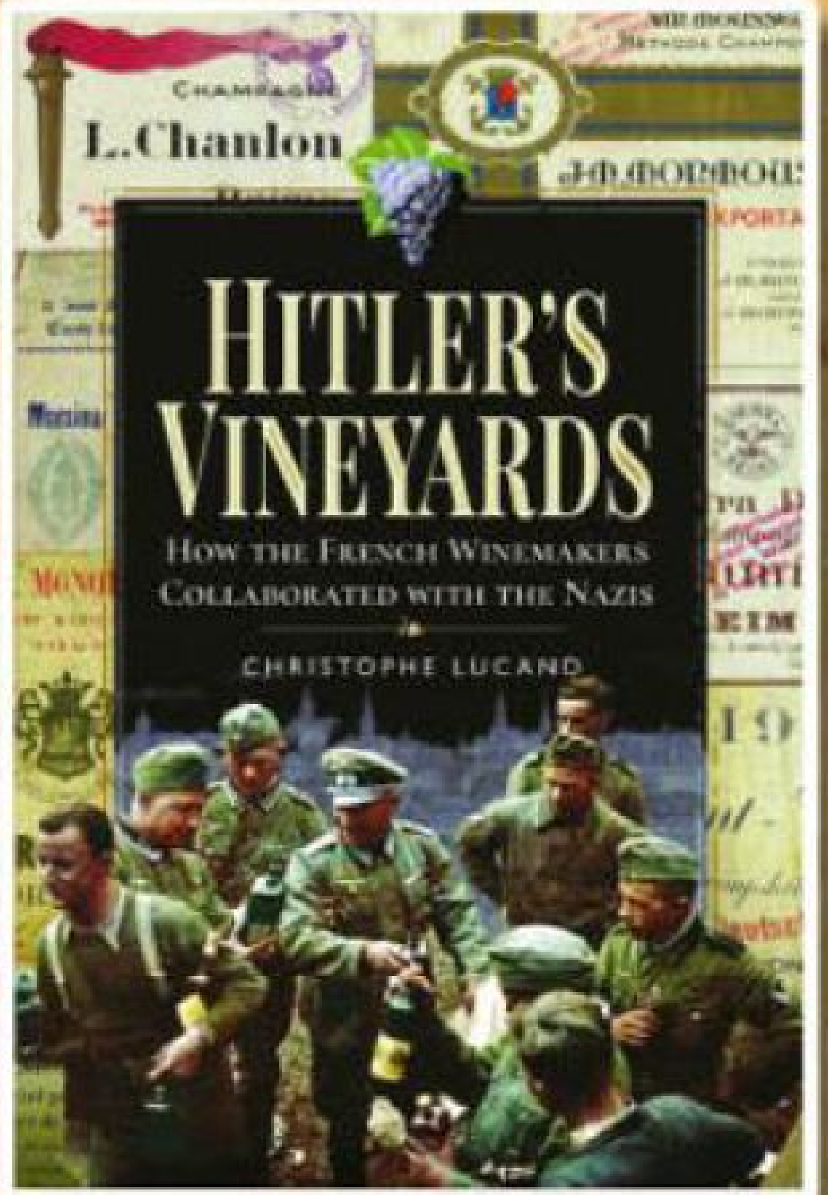
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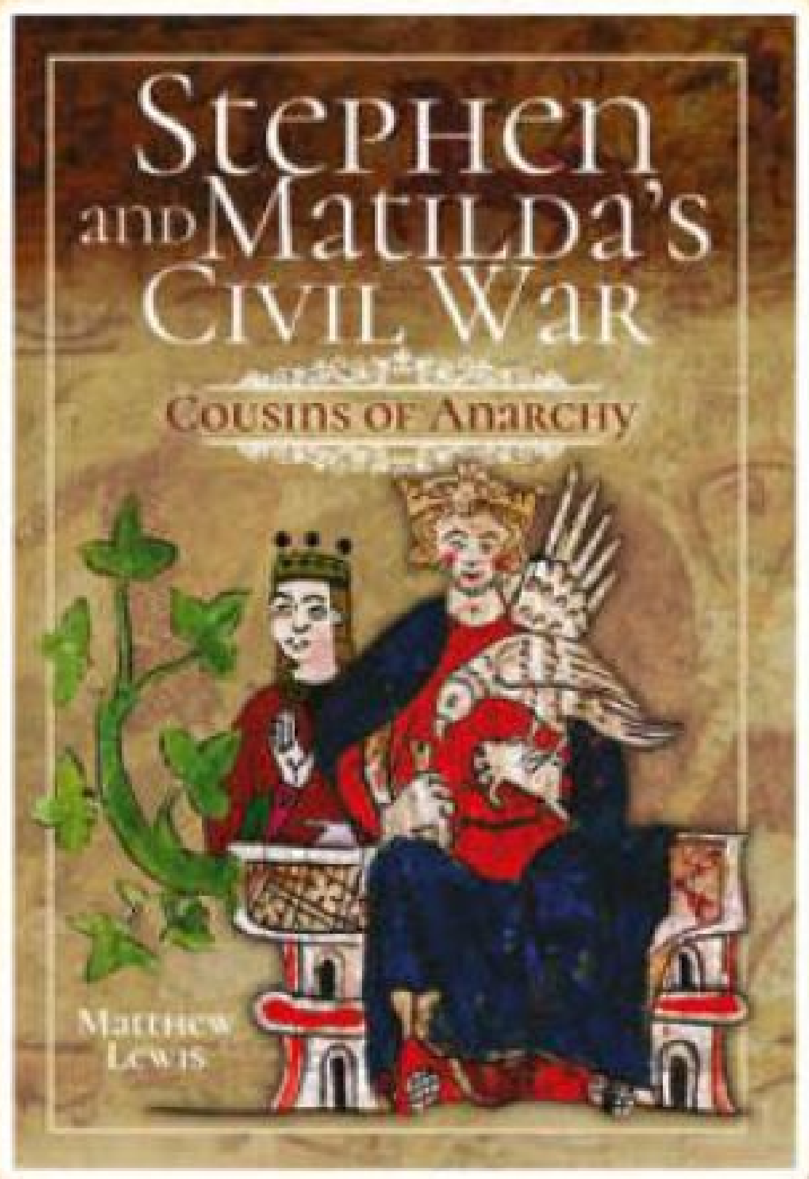
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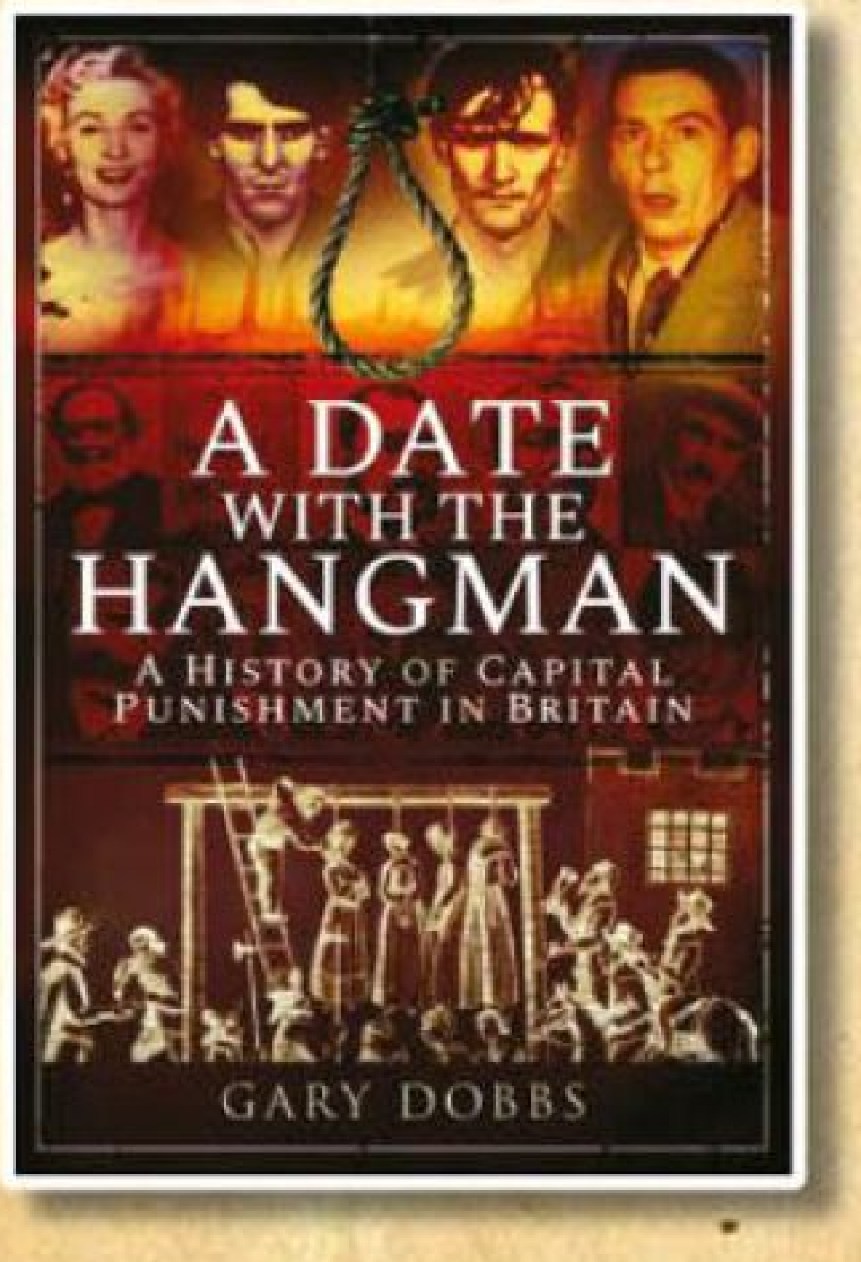
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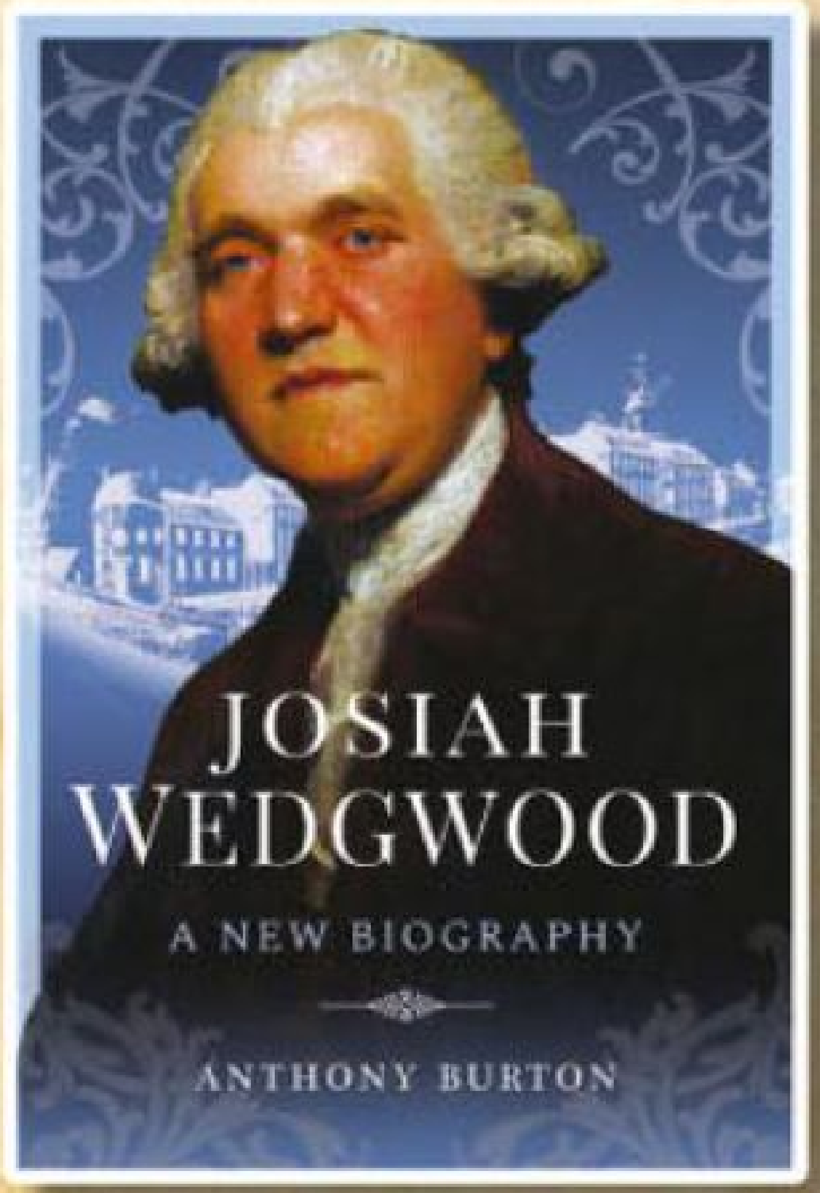
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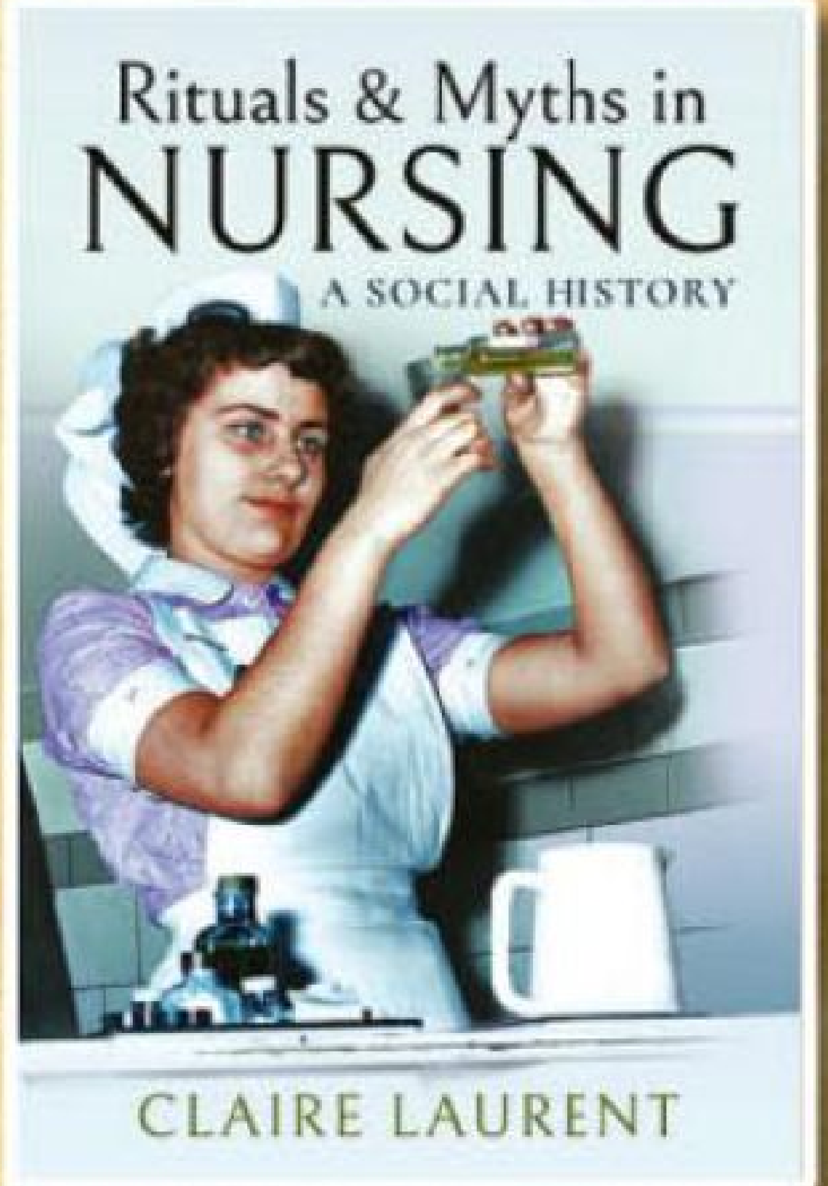
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After Hitler's suicide on 20 April, fighting continued for a few more days, with the Berlin garrison finally surrendering on 2 May

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# Welcome

When Hitler entered his bunker in January 1945, 65 years ago, he knew he was unlikely to be stepping out of it again. The Red Army was still a few months from gathering on the outskirts of Berlin, but as he admitted to aides at the time, he knew the war was lost and he intended to "take a world with us" in one last act of false bravado.

This issue we welcome Jonathan Trigg, a German history expert, to look at these last days in the Führerbunker. What was life like for those who had to share that space? How cut off were they from the war taking place above their heads? To what degree was their monstrous leader beginning to fray under the pressure?

When I think about the Fall of Berlin I can't help but think about the bystanders, the civilians who couldn't or wouldn't evacuate in these final days. What motivated them to risk all in the face of an invading army? Some may have been true believers. Many more likely couldn't leave due to family. Whatever the answer, Hitler's promise to take a world with him meant taking them as well as those still in camps around Europe.

It's a dark and sobering story, as a city was brought down as much by Soviet forces as it was by the final spiteful pronouncements of a vengeful leader, but it comes with a light at the end of the tunnel. Victory in Europe for the Allies would finally be in sight not too long after.

**Jonathan Gordon**
Editor

## Editor's picks

**Medieval MD**
Jessica Leggett offers us a quick guide to medieval medicine with a terrible cure for all of your everyday ailments. See what treatment will suit you

**Howling History**
We welcome Tanika Koosmen as she introduces us to the long and varied history of werewolf mythology and how it's evolved through time

**Bettany Hughes**
The noted historian takes us on a journey through the many lives of two goddesses with many names, Venus and Aphrodite. What role did they play in ancient life?

## Be part of history

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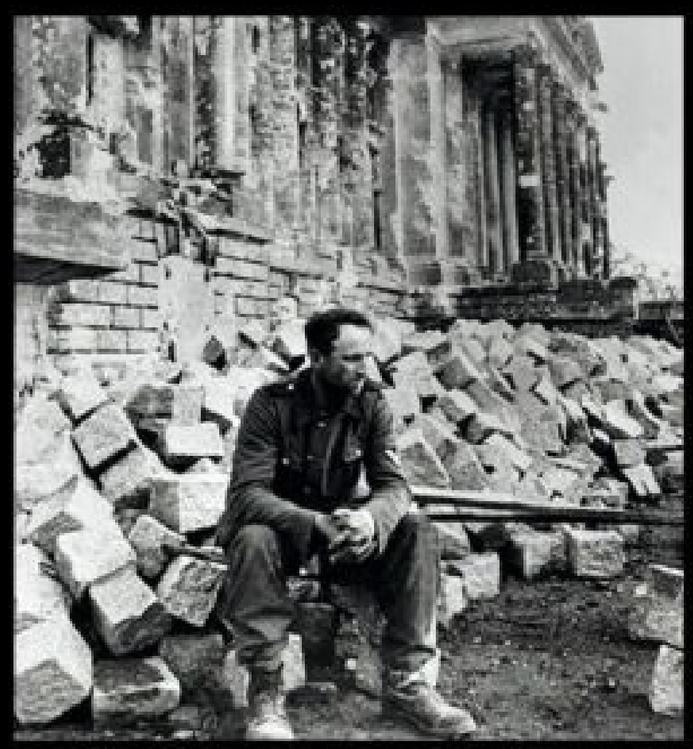

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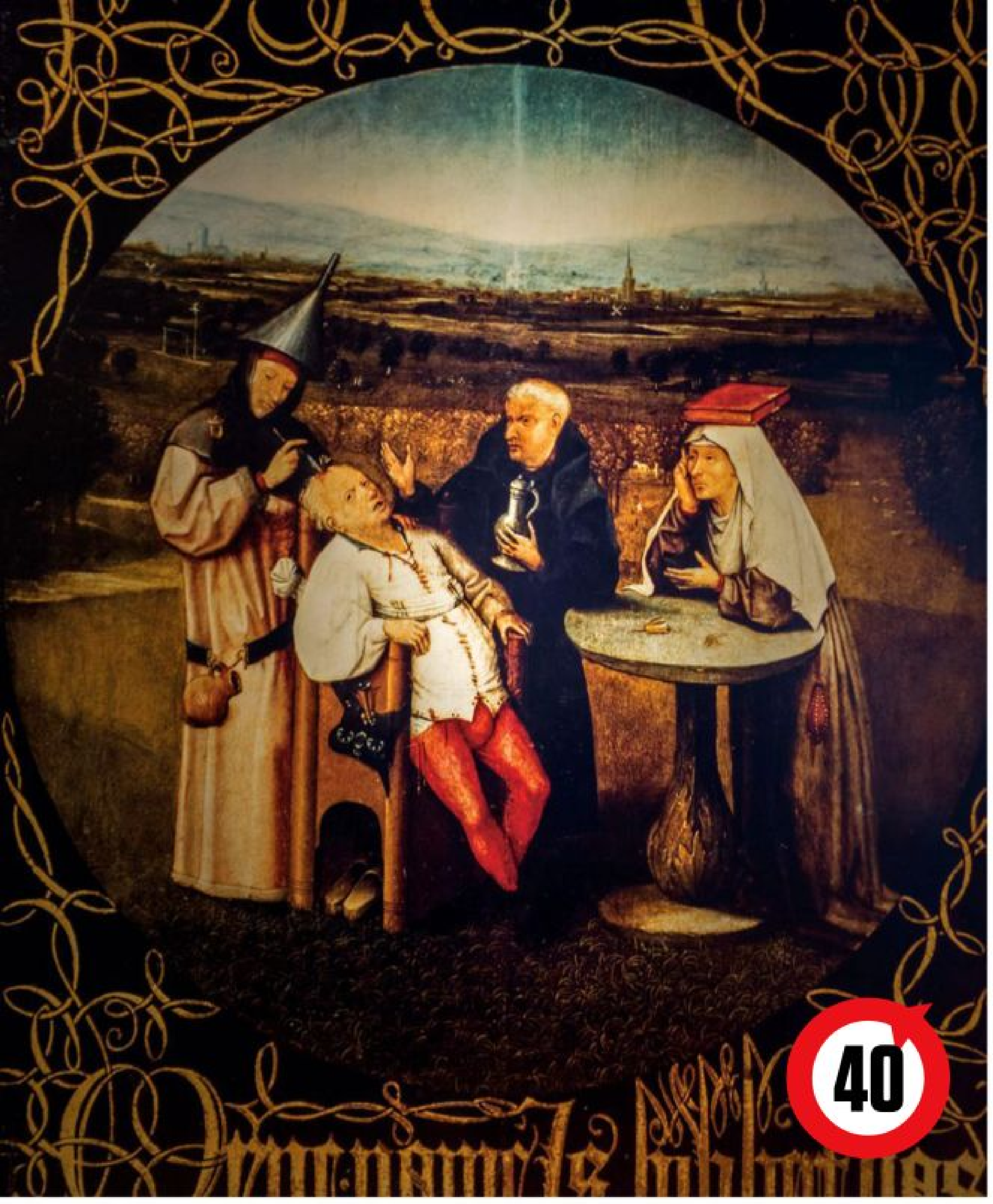

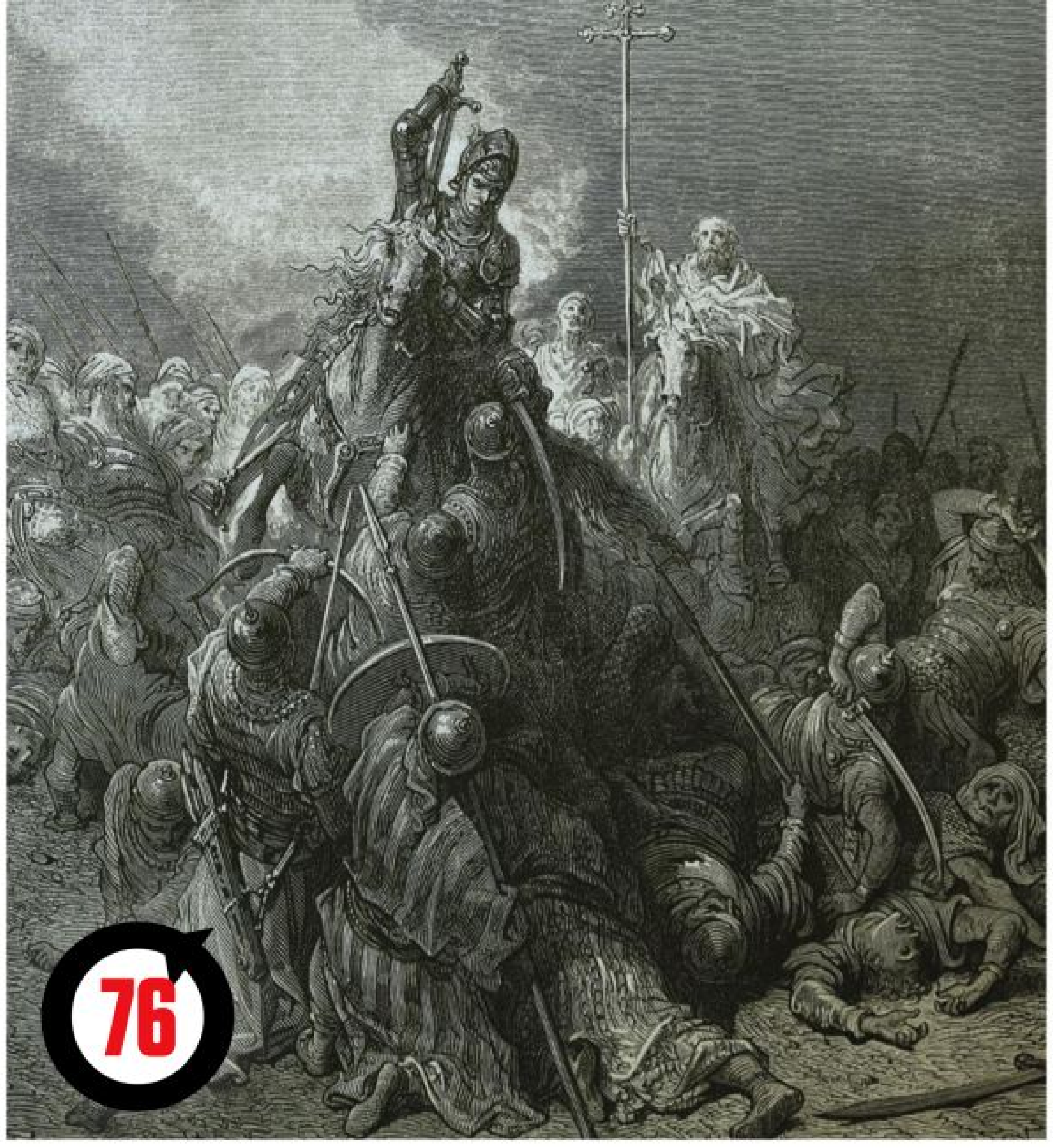

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IN THE NAME OF GOD AND HUMANITY
TEMPERANCE LEAGUE
WINE & LIQUORS
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## DEFINING MOMENTS

### EARHART'S SOLO FLIGHT

Amelia Earhart is renowned largely because of her mysterious disappearance, but she should be equally remembered for her groundbreaking flights. Her trans-atlantic and trans-continental US flights stand out, of course, but in 1935 she became the first person to fly solo from Hawaii to California, landing in Oakland on 11 January. She even enjoyed "the most memorable cup of hot chocolate I've ever had" at 8,000 feet over the Pacific.

**1935**

© Getty Images

AIR
COURT HOUSE

## DEFINING MOMENTS

### CHURCHILL'S FUNERAL

After he passed away in January 1965, Winston Churchill was given the rare honour of a state funeral, something typically reserved in the UK for members of the royal family. His body lay in state at Westminster for three days before a funeral service at St Paul's Cathedral, after which a boat took the coffin up the River Thames to Waterloo Station so that Churchill could be buried in a family plot in Bladon.

**1965**

© Getty Images

DEA

## DEFINING MOMENTS

### NORIEGA SURRENDERS

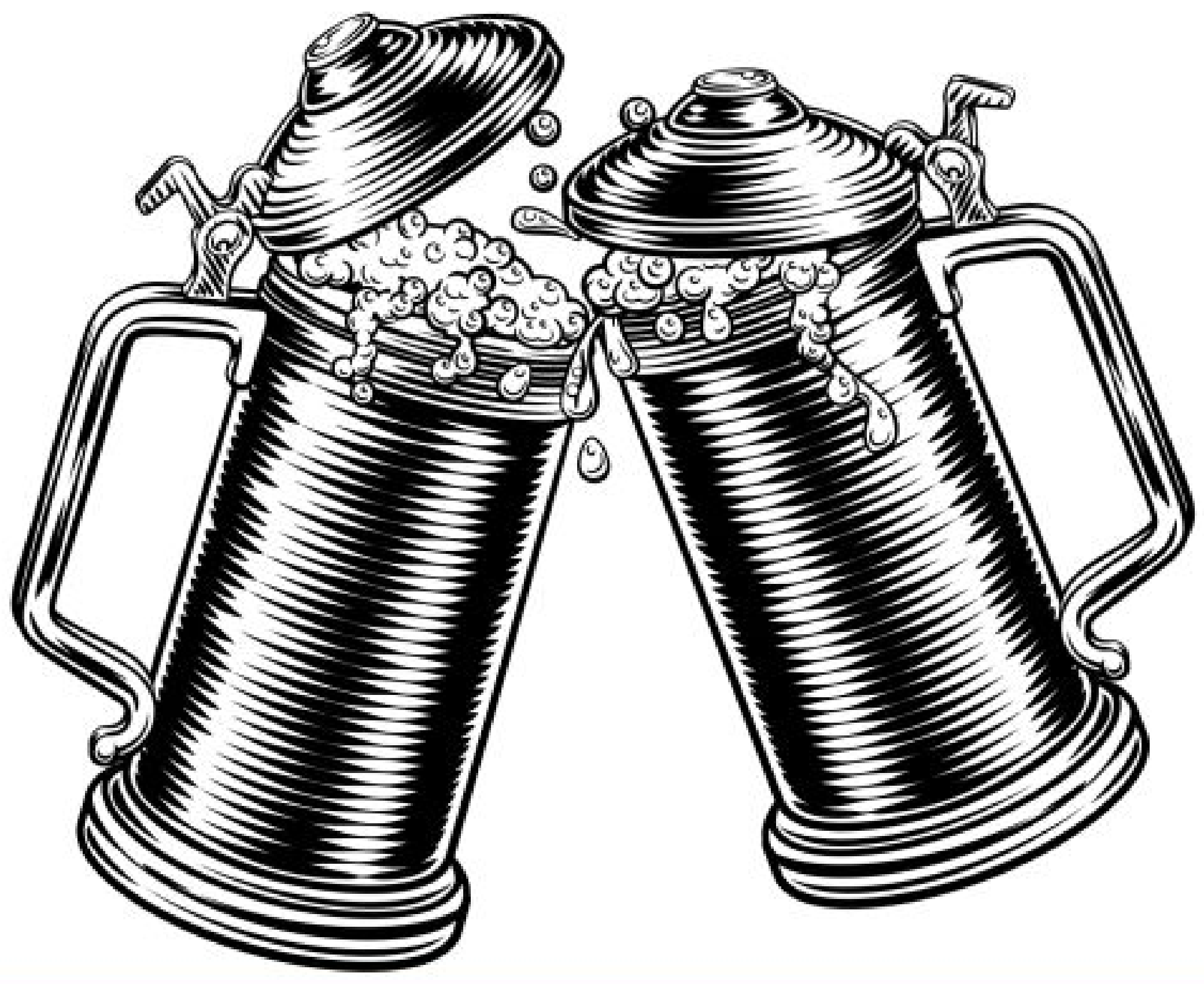
Manuel Noriega, military ruler of Panama since 1983, surrendered to US forces in January 1990. Noriega had previously been working with the CIA as an asset, helping to direct money and weapons through to Latin America in support of US interests. However, he had also been involved in the drug trade and was indicted on racketeering, drug smuggling and money laundering when he stood trial in Florida between 1991 and 1992.

**1990**

Image source: wiki/United States Air Force

> *“You can’t be a real country unless you have a beer and an airline – it helps if you have some kind of football team, or some nuclear weapons, but in the very least you need a beer”*
>
> **Frank Zappa**

© Getty Images

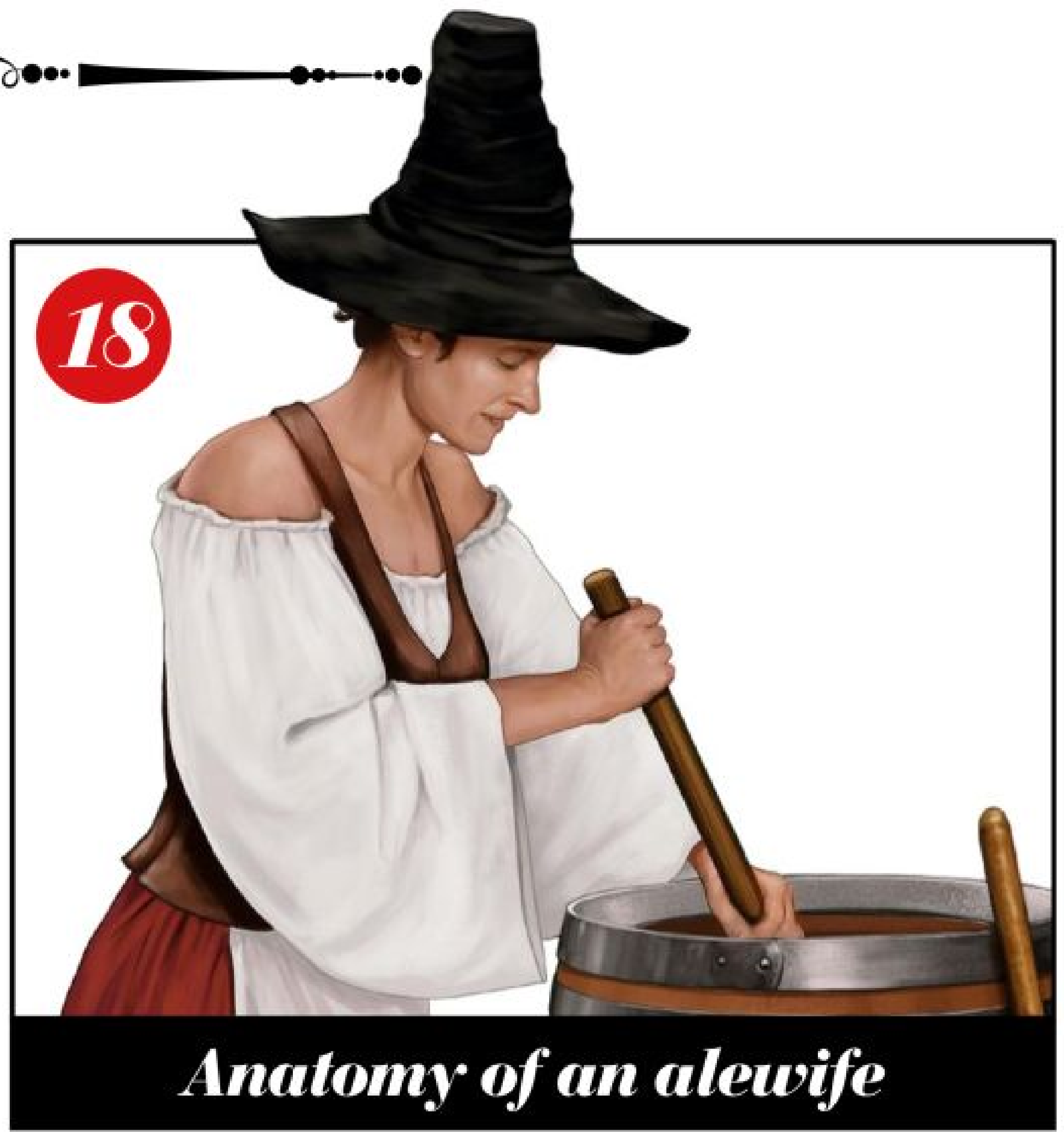


# ALL ABOUT BEER

A guide to the wide and varied history of one of the world's most important and popular beverages

Pressing Hops in Oast House.

16 *Inside a hop kiln*



18 *Anatomy of an alewife*

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24 *Exploring historic breweries*

Written by Jessica Leggett, Jonathan Gordon, David Crookes

# History Of Beer

## Earliest Beer Recipe 5000 BCE

**While the earliest beers likely date back even further, the earliest known written recipe is from papyrus in ancient Egypt. This form of beer was likely very different from what we know today, with a lot of sediment and drunk with a straw.**

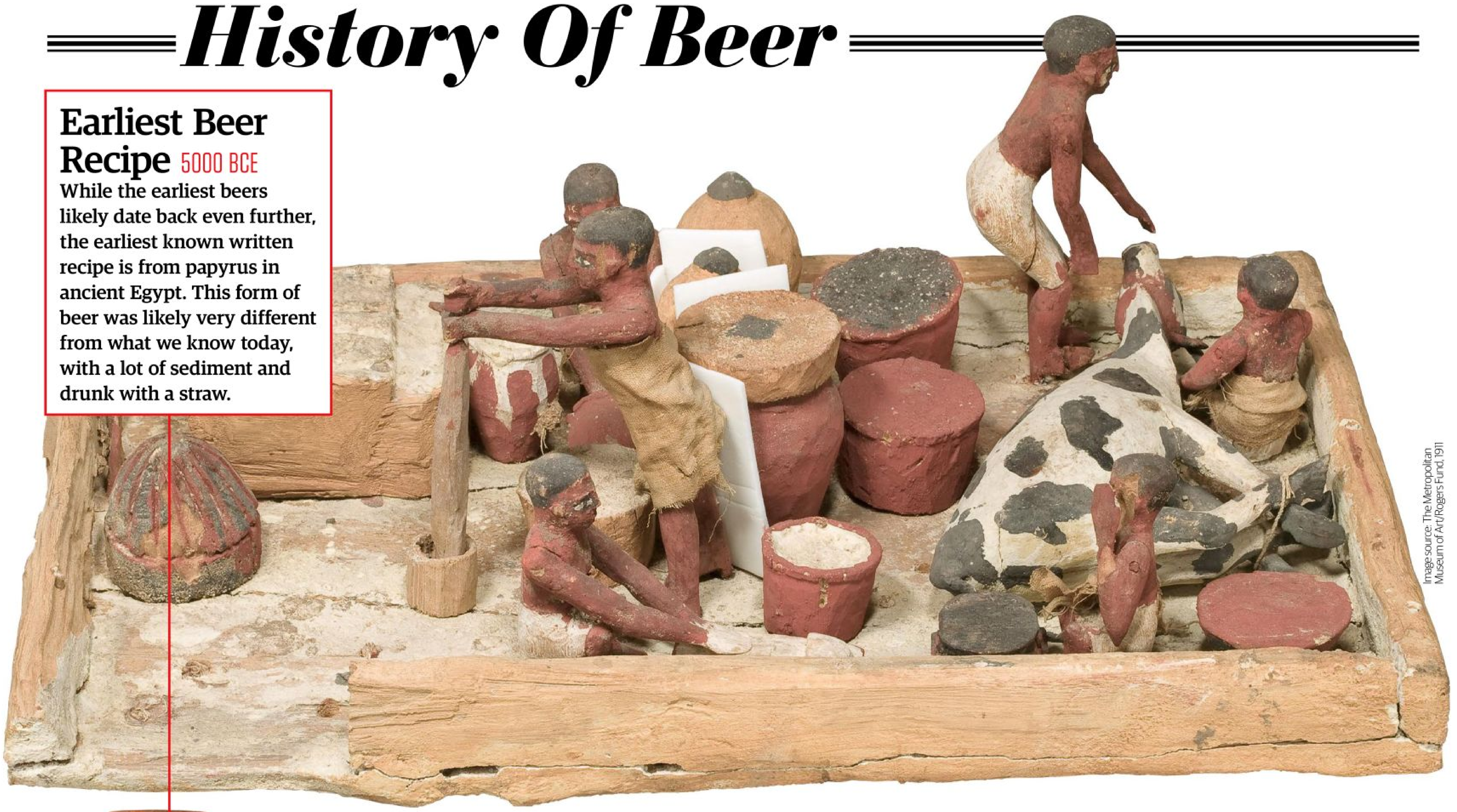


Image source: The Metropolitan Museum of Art/Rogers Fund, 1911

Image source: The Metropolitan Museum of Art/Harris Brisbane Dick Fund, 1955

## BURIED WITH BEER 1325 BCE

As evidence of the importance placed upon beer in Egyptian culture, Tutankhamun is buried with several vessels filled with the beverage for his journey through the afterlife.

## BEER HEADS NORTH 179 CE

The Romans bring the art of beer with them to Northern Europe, with evidence of brewing found at Castra Regina, a Roman outpost on the Danube in Germany.

## BEER PURITY 1516

Bavaria passes the Reinheitsgebot, a series of regulations on what's allowed in the making of beer. The only permitted ingredients are water, barley and hops (yeast wasn't mentioned as it wasn't yet known to be important in fermentation).

DAS REINHEITSGEBOT

© Alamy

5000 BCE — 3400 BCE — 1325 BCE — 642 CE — 1000 — 1516

Image source: The Metropolitan Museum of Art/Rogers Fund, 1948

## BARLEY BEER 3400 BCE

The earliest evidence of barley-based beer has been found in Godin Tepe in modern Iran. The residue was found in pottery from excavations there.

© Getty Images

## ADDING HOPS 1000

Having previously used herbs or a mixture called gruit to help flavour beer, the hop plant becomes popular, adding bitterness when introduced early in the brewing process and aroma when included later.

© Getty Images

## ELIZABETH'S BEER BAN 1572

Elizabeth I bans the brewing of 'Double Double Beer', a super-strong variant of the drink that is believed to be contributing to a rise in public disorder around the country.

## Saint Of Beer

642 CE

**Frankish Bishop, Arnulf of Metz, is the patron saint of brewers. One of the stories associated with him is that around 642, after his death, pilgrims from Metz pray to him for aid and their near-empty beer pot fills up with enough for them all to drink.**

© Alamy

### Did you know?

There are at least five patron saints for brewers, showing the importance of the profession

## New Plzen 1295

**Wenceslaus II founds the trading town of New Plzen at the confluence of several rivers in Bohemia and grants its citizens the right to brew beer there. From this town, the beer variety known as Pilsner would originate centuries later.**

Image source: wiki/turystyka.torun.pl

**Did you know?**
In 1612 America's first commercial brewery opens in New Amsterdam (later New York)

Image source: wiki/Christie's

## Pilgrims' Progress 1620

Carrying pilgrims to settle in North America, the captain of the Mayflower stops at Plymouth Rock in order to disembark his passengers early and reserve the remaining stocks of beer for his crew. Beer, albeit a much weaker form at this time, was drunk by all on board as it was safer than water, but it was running low.

BILL READDY
Image source: wiki/NASA

## Space Hops 1992

Taking advantage of the Space Shuttle Discovery mission, astronaut Bill Readdy takes a bag of Cascades hops with him to circle the globe 128 times. The hops are then given to Spinnakers Brewpub in Victoria, British Columbia, to make a new beer.

1620 1757 1810 1920

Image source: wiki/Library of Congress

### PRESIDENTIAL BREW 1757

George Washington notes down his recipe for a homebrewed beer, a copy of which is kept at the New York Public Library today. The 'small' beer recipe was commonly brewed in the military of the era.

GUINNESS
TRADE 17 59 MARK
ST. JAMES'S GATE DUBLIN
© Alamy

### 9,000-YEAR LEASE 1759

Arthur Guinness signs his famous 9,000 year lease for the land on which he builds the first Guinness brewery in Dublin, Ireland. The company has since bought the land.

© Getty Images

### PROHIBITION BEGINS 1920

The Eighteenth Amendment to the United States Constitution comes into effect, banning the sale and import of alcoholic beverages in the country.

### PASTEURISATION 1876

Louis Pasteur develops a method for preventing wine from souring, which becomes known as pasteurisation. The methodology is expanded to beer production.

Image source: Wellcome Images

Image source: wiki/James Crockall

### THE FLOATING BREWERY 1944

In the hope of offering freshly brewed beer to Allied troops in the Pacific, HMS Menestheus is retrofitted with an onboard brewery. The rebuild isn't completed until after the war has ended, however.

### PROHIBITION ENDS 1933

After 13 years the restriction on the sale of beer is lifted. From an original 1,400 breweries in the United States before prohibition, only 160 remain to pick up their business again.

© Getty Images

## Oktoberfest 1810

The famous German beer festival begins in Munich as an event with horse racing to celebrate the marriage of Crown Prince Ludwig to Princess Therese of Saxe-Hildburghausen. The event is repeated the next year and starts to expand, with each subsequent festival featuring new attractions.

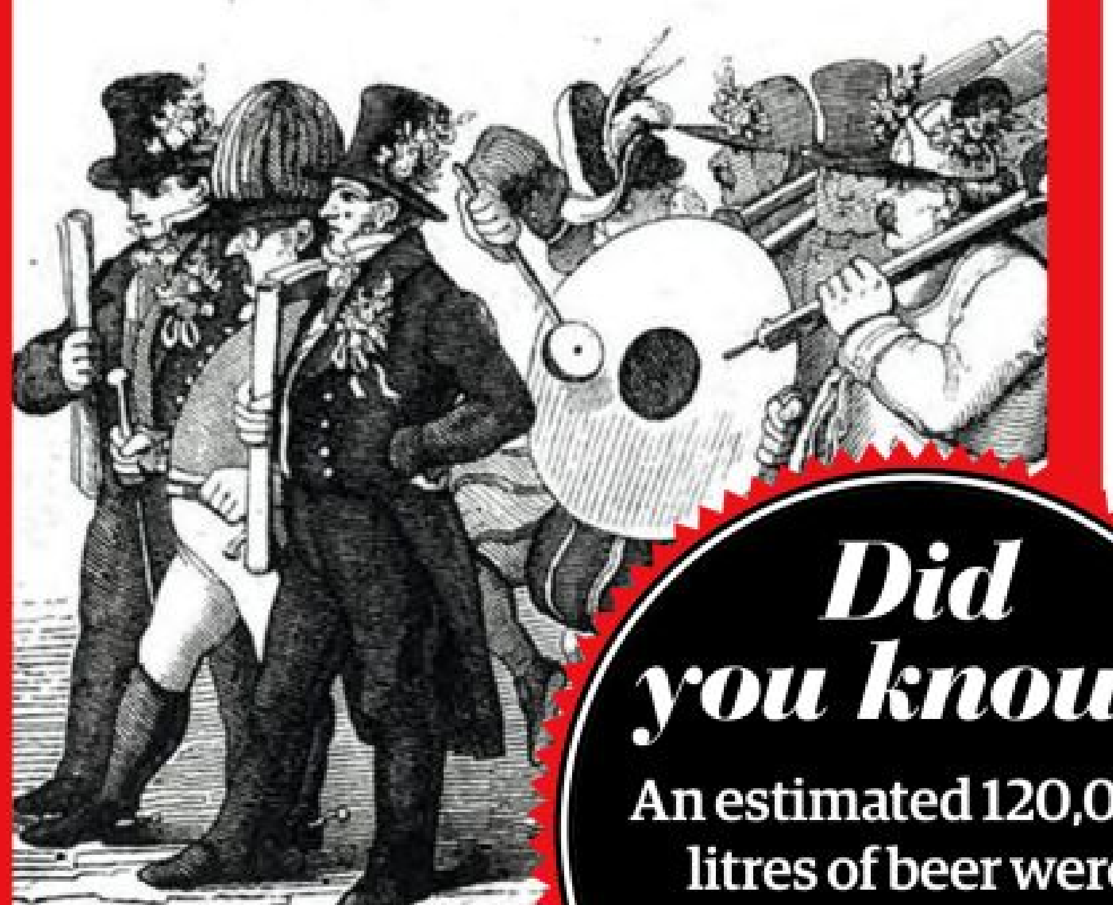


Image source: wiki/Munich DigitiZation Center

**Did you know?**
An estimated 120,000 litres of beer were consumed at the 100th Oktoberfest in 1910

3601
ANHEUSER-BUSCH
BEER CAR.

## Train Beers

1878

The Anheuser-Busch brewing company develops a fleet of double-walled refrigerated freight cars to transport beer across the United States faster than ever. This new innovation helps to establish its beer, Budweiser, as a national brand in America.

INSIDE HISTORY

# HOP KILN

## SOUTHERN ENGLAND, 1800s

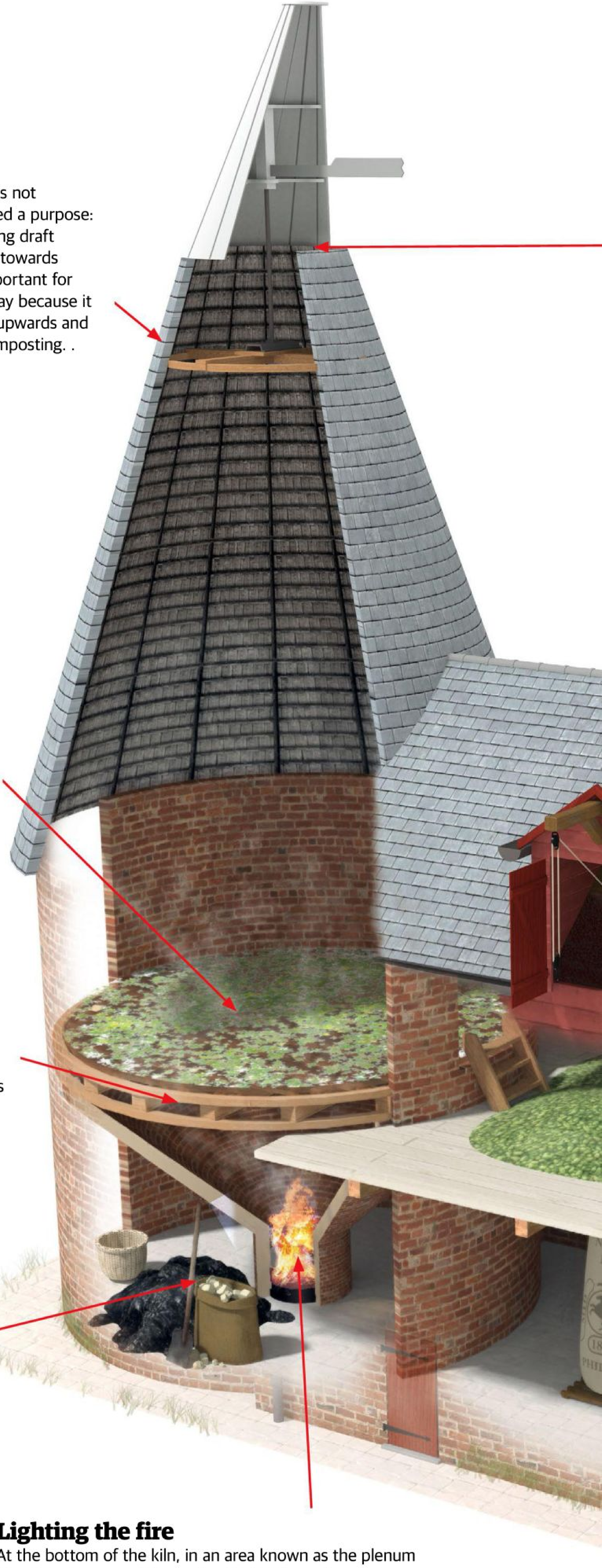
Hop kilns were commonplace in many southern counties of England. They went by this term in Surrey, Herefordshire, Worcestershire and Hampshire, and by the name oast house in Kent and Sussex. In all cases, they operated in much the same way, allowing locally picked green hops to be dried and then cooled using methods of construction and design that evolved as demand rose.

It was a finely tuned process that needed both the pickers and the farmers to be in near-perfect synchronisation. The pickers, for instance, were earning money for every bushel they amassed (an equivalent of 36 litres) so they needed the farmers to process their hops quickly to clear space for more. Hop dryers, meanwhile, needed a plentiful supply to satiate the buying appetite of brewers, who would use the dried hops to flavour and preserve beer.

Certainly, during the hop picking season, it was important to avoid having fresh hops stuffed in sacks – or pokes – for too long because it would run the risk of them becoming ruined. Only the most prized dried and cooled hops of the right colour and flavour with 10 per cent moisture would fetch the best prices. If they crumbled when rubbed after leaving the kiln, then chances are they were ready to sell.

As time went on, the drying technique was refined and farmers became more familiar with the science and the need to keep air circulating within the kiln. When hops became more profitable, it led to the creation of custom-designed buildings rather than the early adaptations of barns and cottages, and these made for a more efficient process.

Indeed, more and more oast houses were built during the industry's peak between 1860 and 1880, when more than 70,000 acres were dedicated to the picking of hops. When hop-picking became more mechanised, however, the oasts fell out of use and, by the 20th century, many of them had been demolished or converted for other purposes.



### Sloping roof

The steep pitched roof was not decorative. Rather, it served a purpose: to encourage a natural rising draft of hot air through the kiln towards a specific point. It was important for air to circulate in such a way because it would draw the moisture upwards and prevent the hops from composting. .

### Drying the hops

The picked hops would be spread about six to 12 inches deep across a thin, perforated wooden slatted drying floor that was situated directly above the furnace and covered with a horsehair cloth. This would allow the heat to pass through the hops for more than 10 hours, allowing their moisture content to be reduced from 80 per cent at the time of picking to as low as six per cent. When they were stored after drying, the moisture levels would rise by another four per cent.

### Using the kiln

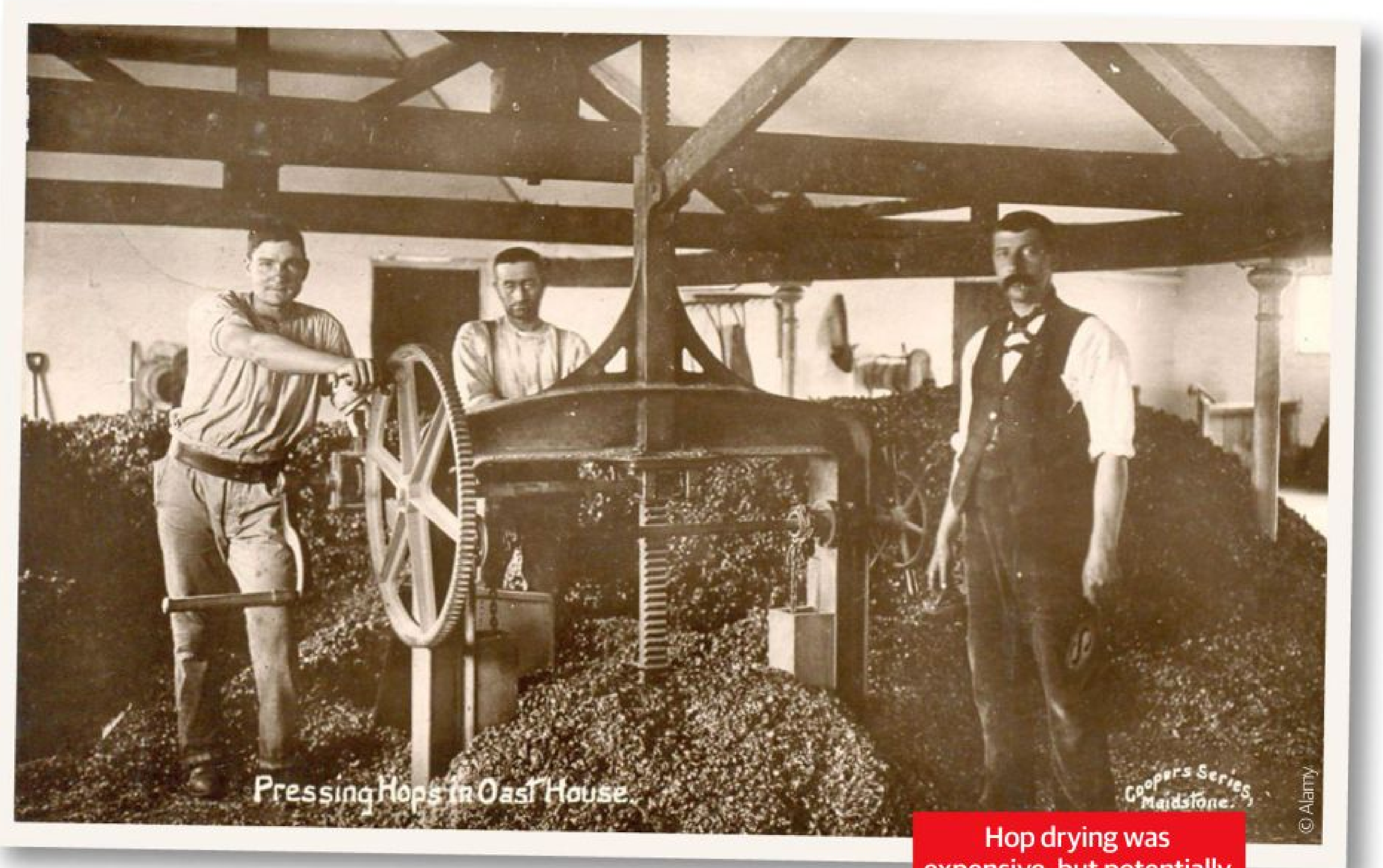
Attached to the stowage was one or more kilns, which is where the main action in the drying process took place. There were many different shapes, with some round, some square and some rectangular – in fact, there was a shift after 1900 from round oasts to square ones. Both worked equally well but the latter was cheaper to build.

### Adding sulphur

As well as using sulphur to prevent hop mould or mildew, many brewers would also burn sulphur during the drying process. This would be done during the first two or three hours of drying, allowing sulphur dioxide to pass through the hops to add flavour and improve the colour, although the practice ended up being banned during the 18th century.

### Lighting the fire

At the bottom of the kiln, in an area known as the plenum chamber, there would be a fire, fuelled by coal, wood or charcoal – a good supply of which would always be on hand very close by. Heat would rise from the furnace, with air drawn into the chamber via air vents on the outer wall or through an open door towards the bottom of the kiln.


Pressing Hops in Oast House.
Coopers Series, Maidstone.

Hop drying was expensive, but potentially profitable for farmers

© Alamy

### Letting the air out

At the pinnacle of the kiln's roof was a wooden cowl that was connected to the building via a sprattle beam. The cowl would pivot to ensure it always had its back to the wind, creating a small and controllable vacuum that helped to draw the air up and out of the kiln. It would also shelter the hops from the weather, in particular the rain.

### Pulley system

When hops from the hop gardens or yards were picked they would be placed into long hessian sacking called cribs, then transferred to bags called pokes and brought into the stowage on the first floor. To make life easier for the workers, a hoist was often placed on the outside of the building so that the heavy sacks could be lifted in using a chain or a rope.

### Cooling the hops

The first floor of a stowage would be used to cool the hops that had been dried within the kiln. They would be spread as thinly as possible across the floor using a large shovel called a scuppet and left there until they were deemed suitable for bagging. The larger the stowage, the more hops could be cooled at any one time.

### Bagging up

In order to bag the dried, green hops, the workers would place an empty pocket sack beneath a hole in the floor and make use of a hop press. This would pack the pockets with about 150 imperial bushels worth of hops and they'd each carry the stencilled details of the grower on the outside – something that became a legal requirement under The Hop (Prevention of Fraud) Act 1866.

### The storage area

The largest section of a hop kiln (or oast house as they were also known) was the stowage where hops would be pressed and stored in long sacks (or 'pockets') using a hop press after being dried and cooled. A good number of these were two- storey timber-framed rectangular buildings with the storage section on the ground floor. Some of them, however, were single storey and others were built using brick.

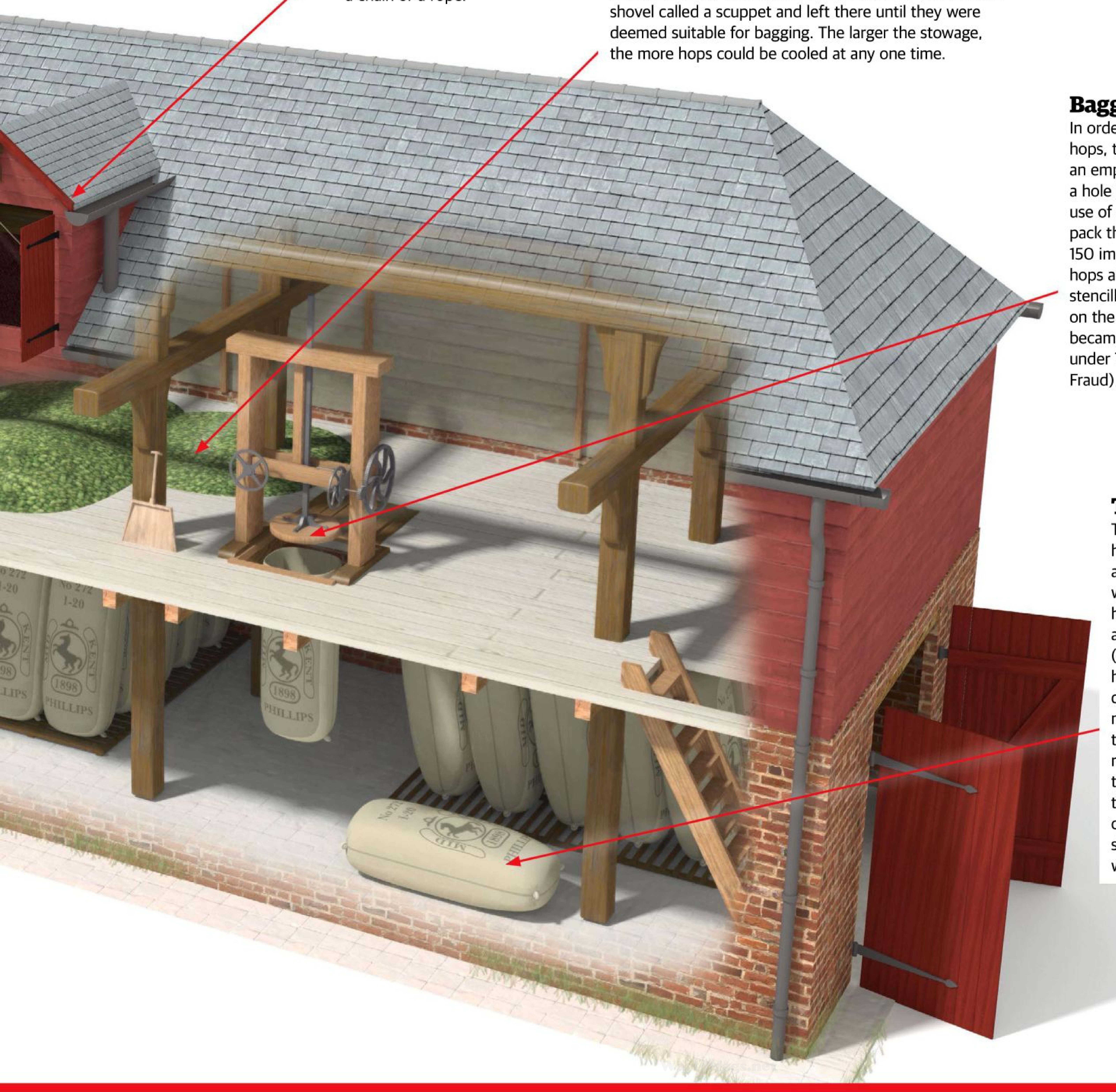
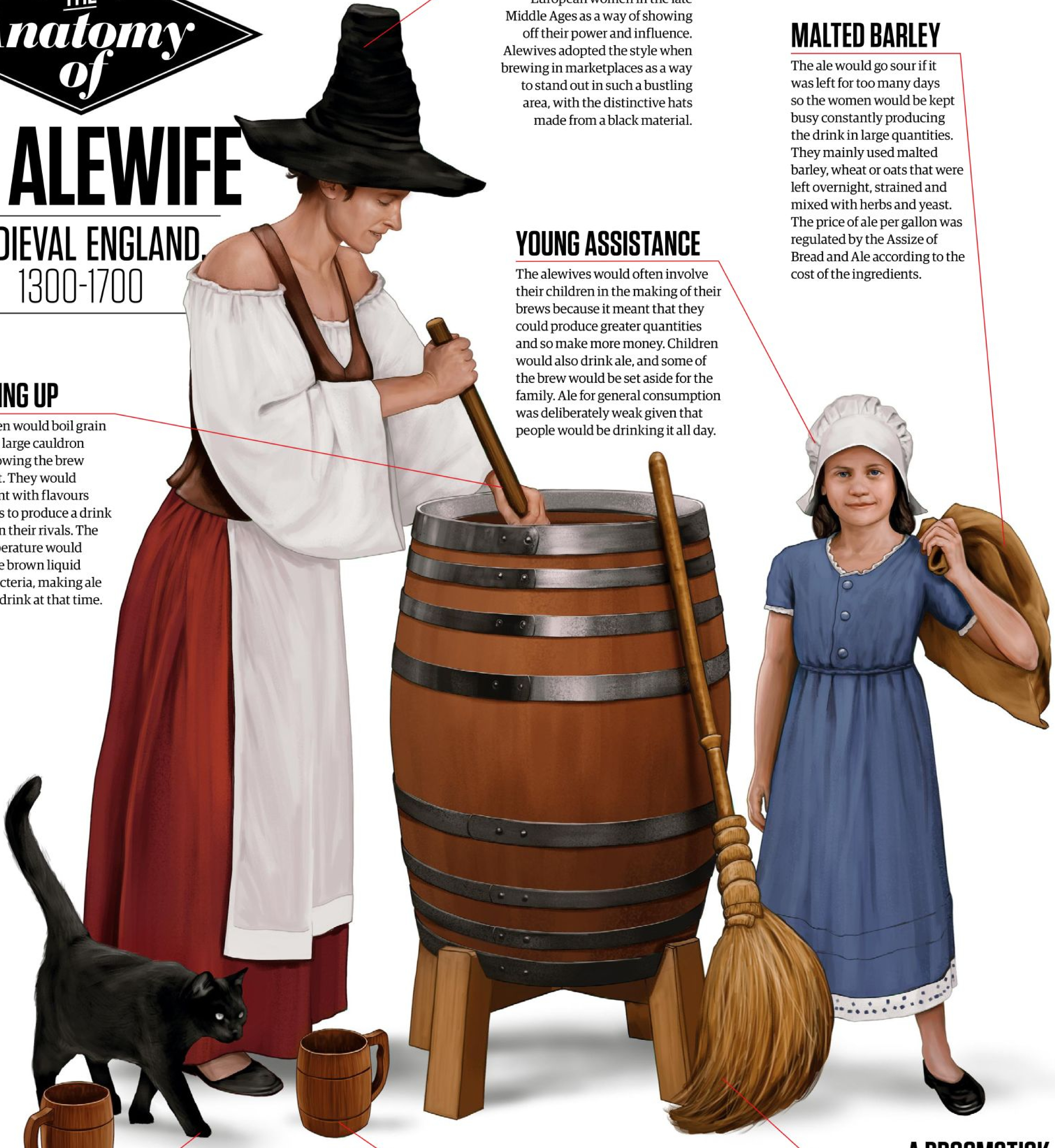


Illustration by: Adrian Mann

# THE *Anatomy of* AN ALEWIFE

## MEDIEVAL ENGLAND, 1300-1700



### POINTY HAT

Tall conical hats known as henin were popular among noble European women in the late Middle Ages as a way of showing off their power and influence. Alewives adopted the style when brewing in marketplaces as a way to stand out in such a bustling area, with the distinctive hats made from a black material.

### MALTED BARLEY

The ale would go sour if it was left for too many days so the women would be kept busy constantly producing the drink in large quantities. They mainly used malted barley, wheat or oats that were left overnight, strained and mixed with herbs and yeast. The price of ale per gallon was regulated by the Assize of Bread and Ale according to the cost of the ingredients.

### YOUNG ASSISTANCE

The alewives would often involve their children in the making of their brews because it meant that they could produce greater quantities and so make more money. Children would also drink ale, and some of the brew would be set aside for the family. Ale for general consumption was deliberately weak given that people would be drinking it all day.

### BREWING UP

The women would boil grain for ale in a large cauldron before allowing the brew to ferment. They would experiment with flavours and blends to produce a drink better than their rivals. The high temperature would protect the brown liquid against bacteria, making ale the safest drink at that time.

### A BLACK CAT

Cats were used by alewives to protect their grains from mice. But hang on: cats, pointy hat, cauldron, broomstick? Little wonder historians have suggested that the modern perception of witches was influenced by alewives, underpinned by the fact that their brews could – by the presence of alcohol – make drinkers act out of character.

### BOTTOMS UP

The brewing and selling of ale – served in wooden tankards – attracted many young, unmarried or widowed women, until men spied the potential profits and resented the independence ale-making gave the alewives (a term first recorded in 1393). Women would be accused of watering the ale and being disobedient to their husbands. The mainstream trade became dominated by men.

### A BROOMSTICK

When an alewife was brewing from her home an evergreen bush on a pole – known as an alestake – would be placed outside and above the front door like a flagpole to show that ale was available to buy. A broomstick was also a tool of the trade, used by the women to tidy up.

Illustration by: Kevin McGivern

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**It's been 50 years since man first steped on the moon. Celebrate the history of space travel with these classic models from Airfix.**

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This Airfix Gift Set includes everything you need, including plastic parts paint and glue, to recreate the iconic scenes from the day man first stepped on the moon.

**A00741V**
Astronauts

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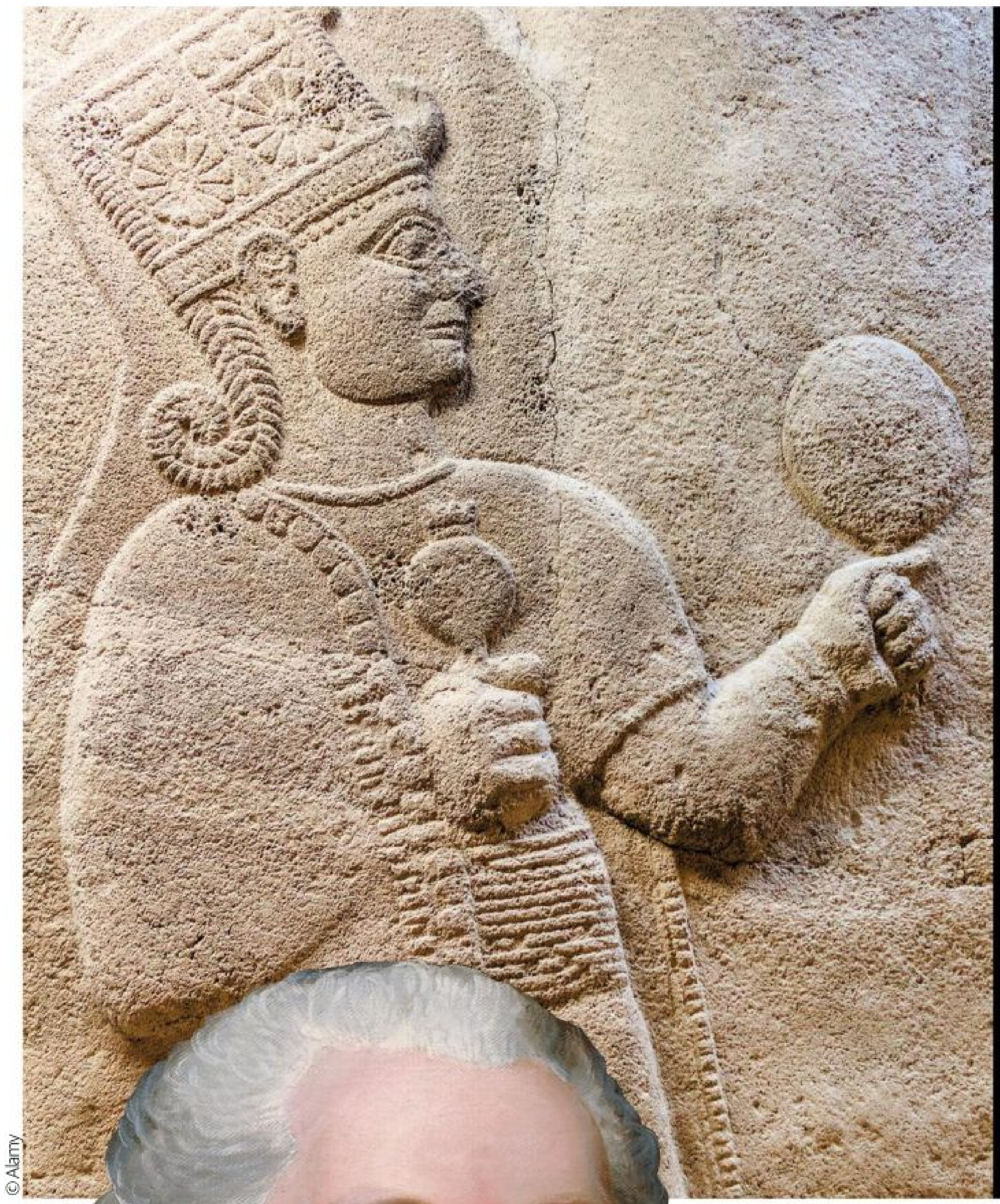
# Hall of Fame

# CHAMPIONS OF BEER

From a Sumerian goddess to a French scientist, meet ten figures who played an important role in the history of beer



© Alamy

## KUBABA

**SUMERIAN**
C. 2500 BCE – 2330 BCE

Kubaba is the only queen to feature on the Sumerian King List, an ancient text that lists the rulers of Sumer. She was said to have ruled for 100 years during the Early Dynastic III Period, as the only member of the Third Dynasty of Kish. Fascinatingly, she was originally a tavern keeper who brewed and sold her own beer before ascending to the throne. She was succeeded by her son and grandson and in later years after her death, Kubaba was also worshipped as a goddess.

© Alamy

## SUSANNAH OLAND **ENGLISH** 1818-1885

Oland moved to Halifax, Nova Scotia, with her husband and family in 1862. It was here that she began brewing and selling her own beer at home, creating a recipe that produced a brown October ale. She founded her own successful brewery, originally named Turtle Grove Brewery, along with her husband, but she was the one who ran the business. Oland's brewery was renamed Moosehead Brewery in 1847 and it's the oldest independent brewery in Canada today.

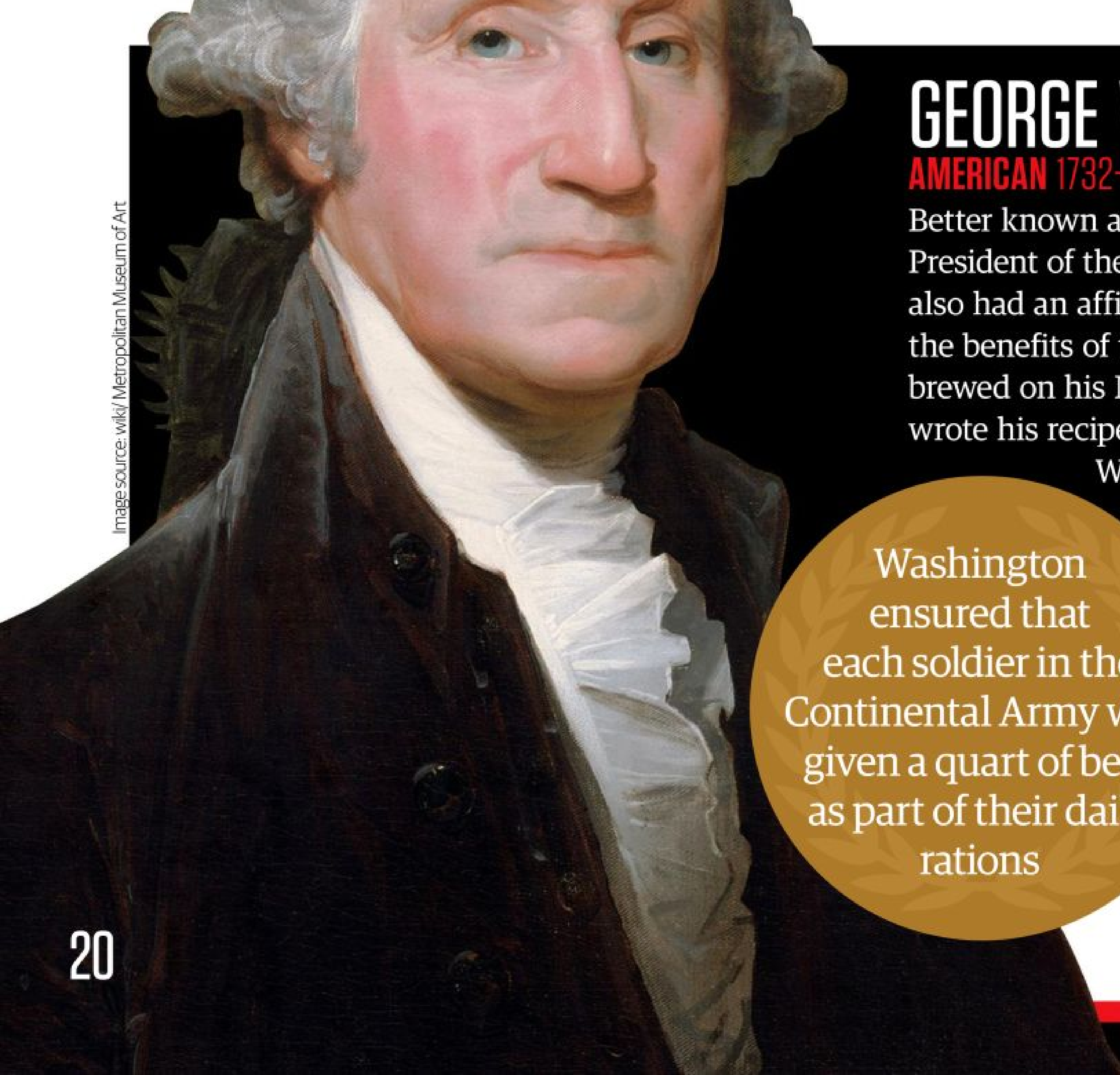


Image source: wiki/ Metropolitan Museum of Art

## GEORGE WASHINGTON

**AMERICAN** 1732-1799

Better known as a Founding Father and the First President of the United States, George Washington also had an affinity for beer and he regularly promoted the benefits of the alcoholic beverage. Beer was often brewed on his Mount Vernon estate and he even wrote his recipe *To Make Small Beer* during the 1750s. Washington frequently visited taverns and established his temporary headquarters at the Bull's Head Tavern in New York City during the American War of Independence. He even gave his famous farewell speech to his officers at the Fraunces Tavern following the end of the war.

> Washington ensured that each soldier in the Continental Army was given a quart of beer as part of their daily rations

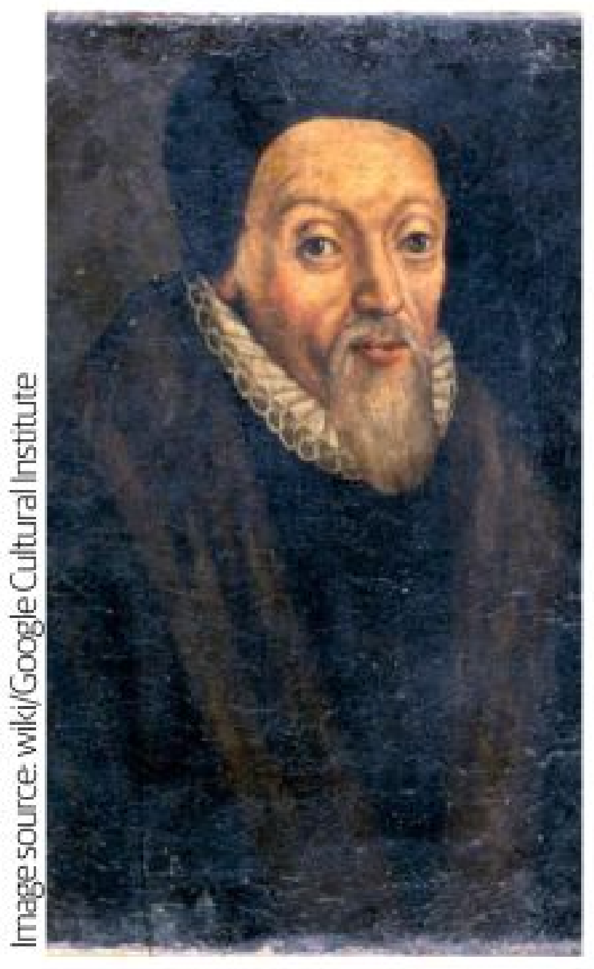


Image source: wiki/Google Cultural Institute

## ALEXANDER NOWELL

**ENGLISH** C. 1517-1602

Nowell was the dean of St Paul's Cathedral during the reign of Queen Elizabeth I, and he's often credited as the accidental inventor of bottled beer. According to the 17th-century preacher and scholar Thomas Fuller, Nowell left behind a corked bottle of ale after going fishing and returned for it a few days later, discovering that it was still drinkable. While it's unlikely that Nowell actually invented bottled beer, this myth continues to persist to this day.

## LOUIS PASTEUR

**FRENCH** 1822-1895

Pasteur's place in this hall of fame was cemented thanks to his understanding of the fermentation process and the discovery that the growth of micro-organisms spoiled beverages, including beer. In 1876, Pasteur published his book *Études Sur La Bière*, which discussed the diseases of beer and that fermenting yeast was often contaminated with bacteria. This led to him developing the pasteurisation method, a heat-treatment process that kills the pathogenic bacteria and extends the shelf life of certain food and drink. While Pasteur did not enjoy drinking beer himself, his discovery greatly improved the quality of French-made beers.

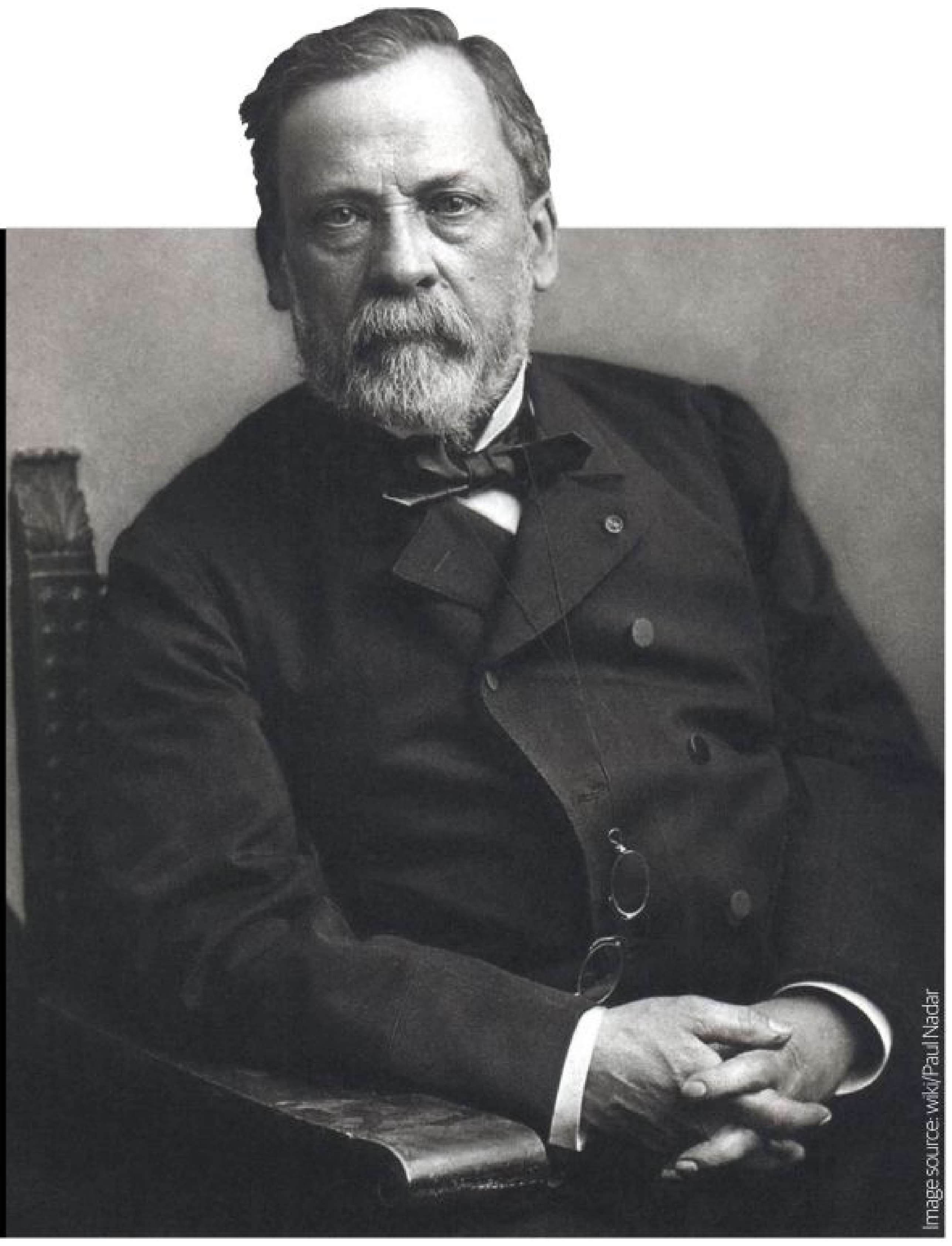


Image source: wiki/Paul Nadar

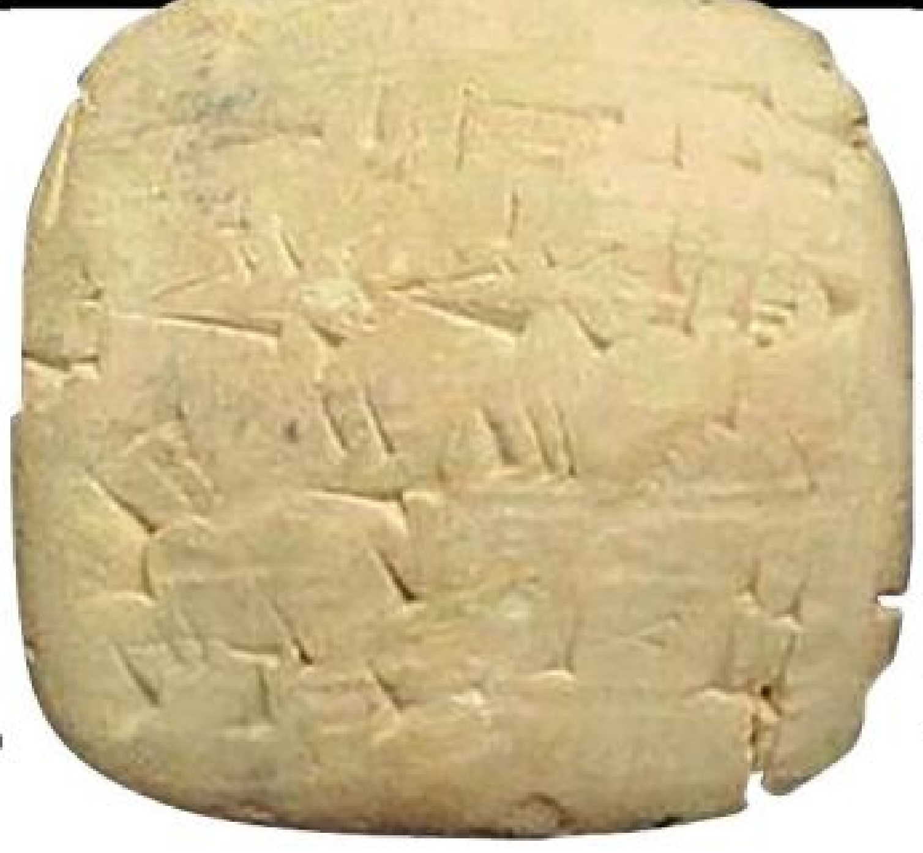


Image source: wiki/Dr Tom L. Lee

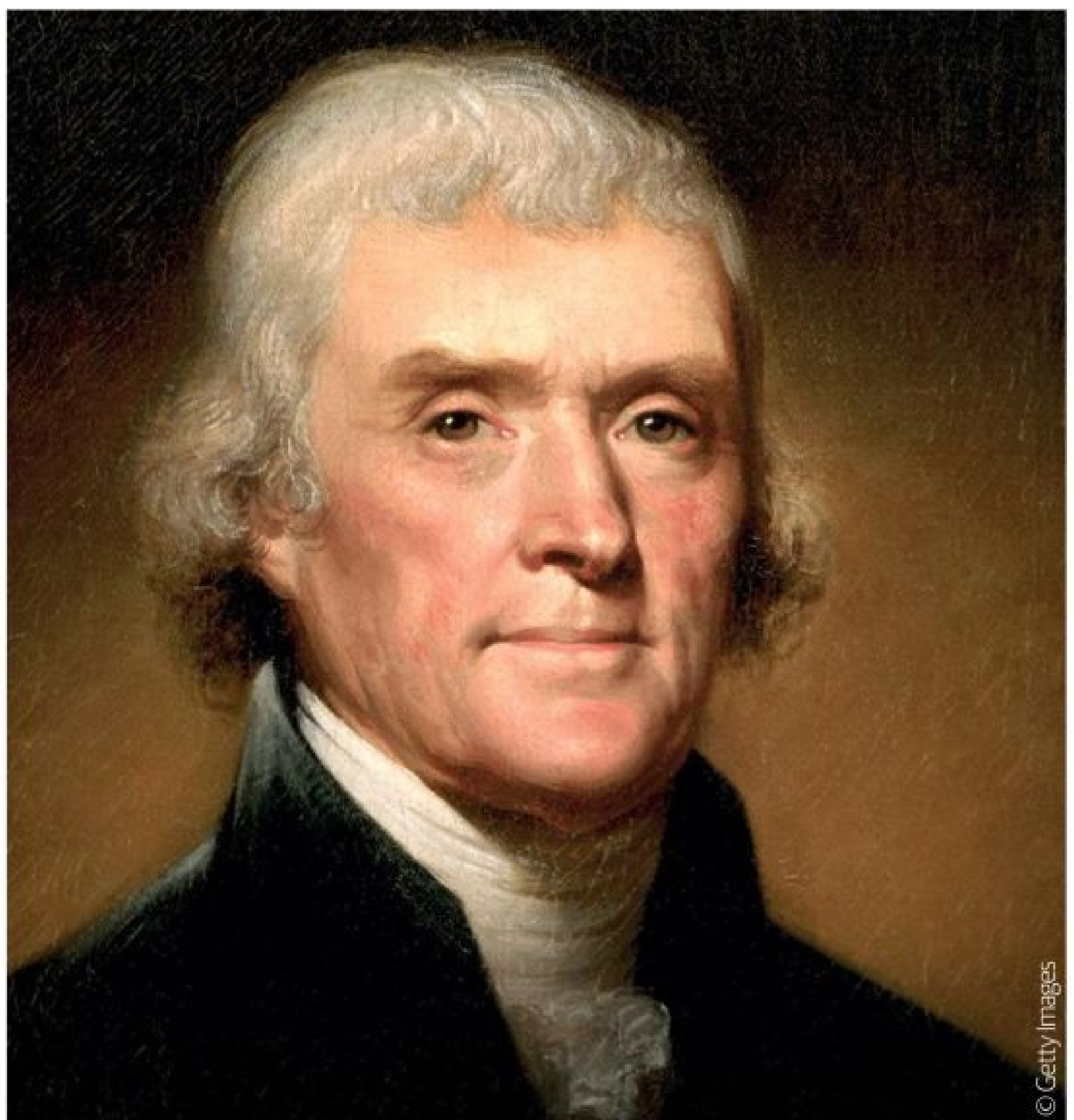
## NINKASI **SUMERIAN**

The ancient Sumerian goddess of beer, Ninkasi was celebrated as the creator of the alcoholic beverage. Beer played an important role in daily life for the Sumerians and one anonymous poet wrote the *Hymn To Ninkasi*, which dates back to 1800 BCE and is the oldest known beer recipe to survive. It was likely sung while the beer was being brewed and as a female deity, Ninkasi also highlights the role of Sumerian women, who were responsible for preparing it.

## JOSEF GROLL **BAVARIAN** 1813-1887

Groll has gone down in beer history as the first person to brew Pilsner, the popular pale lager. He was the son of a successful brewer and in 1842 was employed at the Burgher Brewery in the Bohemian city of Plzen, the brewery having been built with the aim of creating a better beer. It was here where he produced the first golden Pilsner lager, Pilsner Urquell, by using pale, golden malts. Groll's Pilsner was an immediate success and his recipe is still produced today. Three years later, Groll left Plzen and returned to his Bavarian hometown, Vilshofen, where he eventually inherited his father's brewery.

© Alamy



© Getty Images

## THOMAS JEFFERSON

**AMERICAN** 1743-1826

The second Founding Father to make it into this hall of fame, Jefferson was another American president who loved beer. In fact, it was claimed for many years that Jefferson drafted some of the Declaration of Independence at the Indian Queen Tavern in Philadelphia, although this has since been disputed. Following the end of his presidency in 1809, Jefferson began brewing and bottling his own beer at his Monticello estate along with his wife, Martha.

## HILDEGARD VON BINGEN

**GERMAN** 1098-1179

Hildegard was a German Benedictine abbess who wrote extensively about natural history and healing. In *Physica*, one of her two major medical treatises, she was the first person known to write about the importance of adding hops to beverages like beer to prevent them from spoiling, thereby increasing its shelf life. Hildegard also recommended beer over water when the latter had not been purified, and she believed that beer made from barley or wheat could help treat lameness and promote recovery from a cold or stomach flu. However, Hildegard also warned that hops increased melancholy in humans.

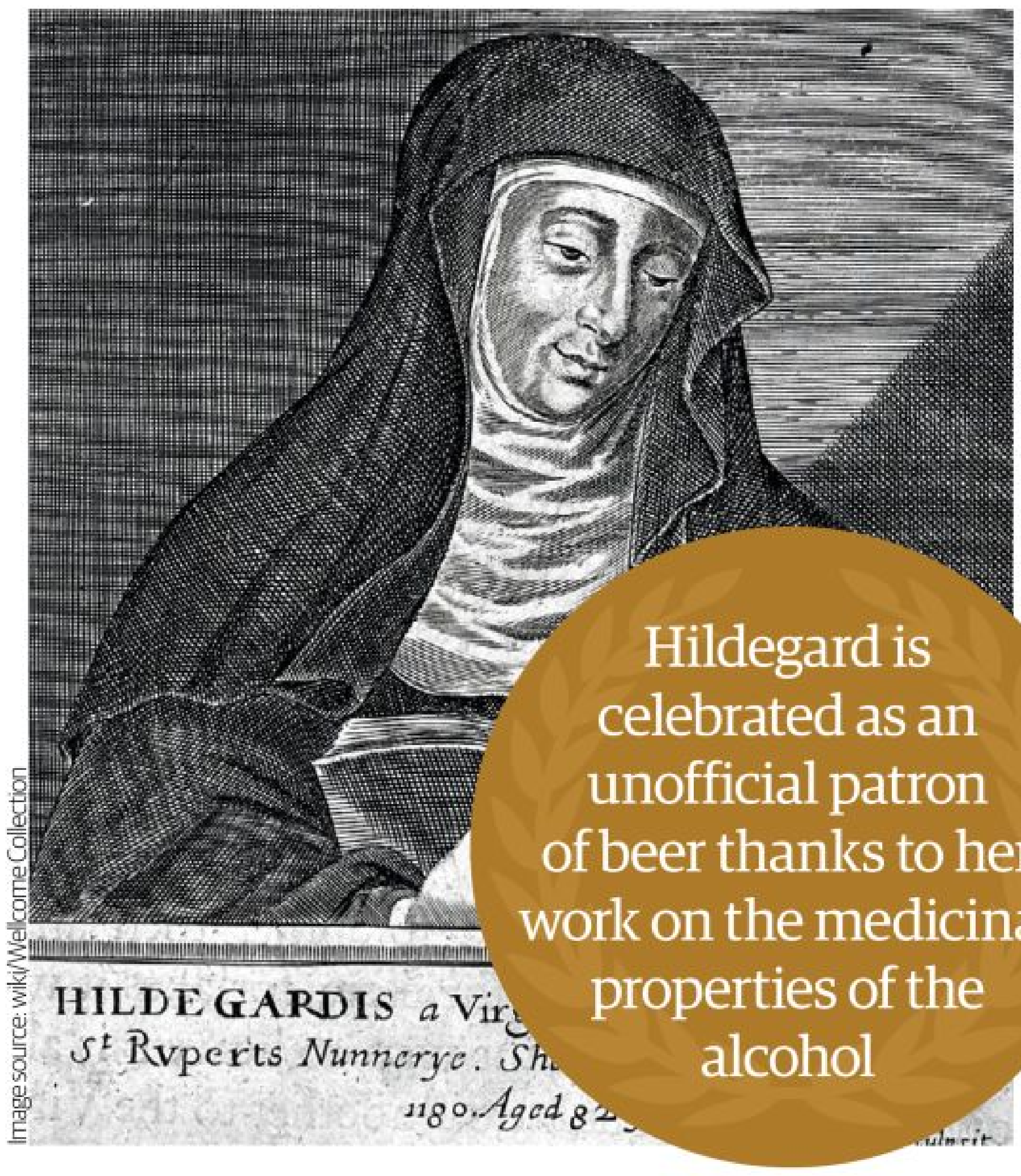


Image source: wiki/Wellcome Collection

Hildegard is celebrated as an unofficial patron of beer thanks to her work on the medicinal properties of the alcohol

## ARTHUR GUINNESS **IRISH** 1725-1803

After inheriting £100 from his godfather, Archbishop Dr Arthur Price, Arthur Guinness began his first ale brewery in Leixlip in 1755. Four years later, he moved to Dublin and founded the legendary Guinness brewery at St James's Gate – which he famously leased for 9,000 years – and started producing a dark red dry stout. By the time he died in 1803, Guinness's brewery was producing 20,000 barrels of beer a year. Today, the company is one of the most iconic beer brands in the world and is still producing Guinness at the original site, with Guinness's signature still appearing in red on every bottle.

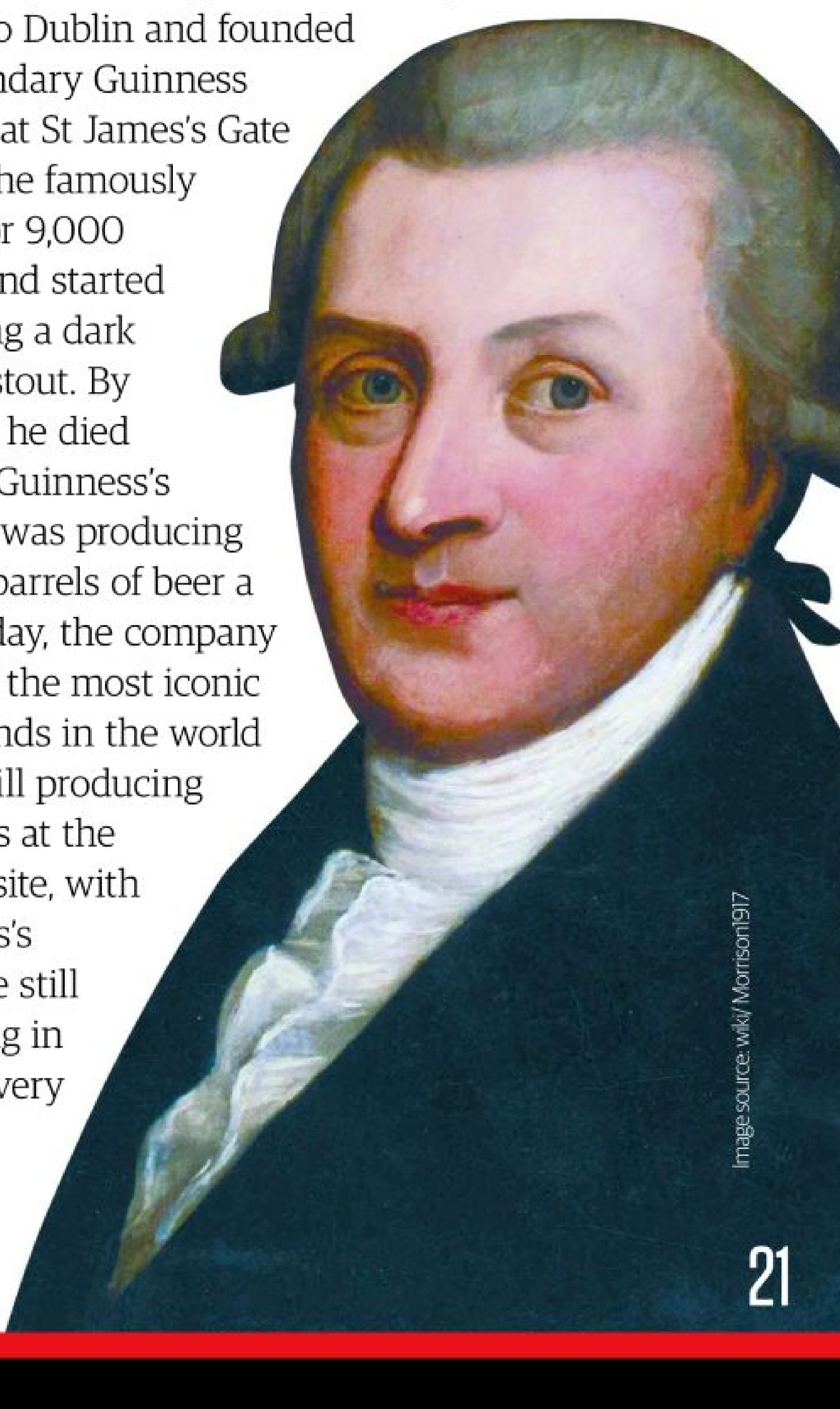
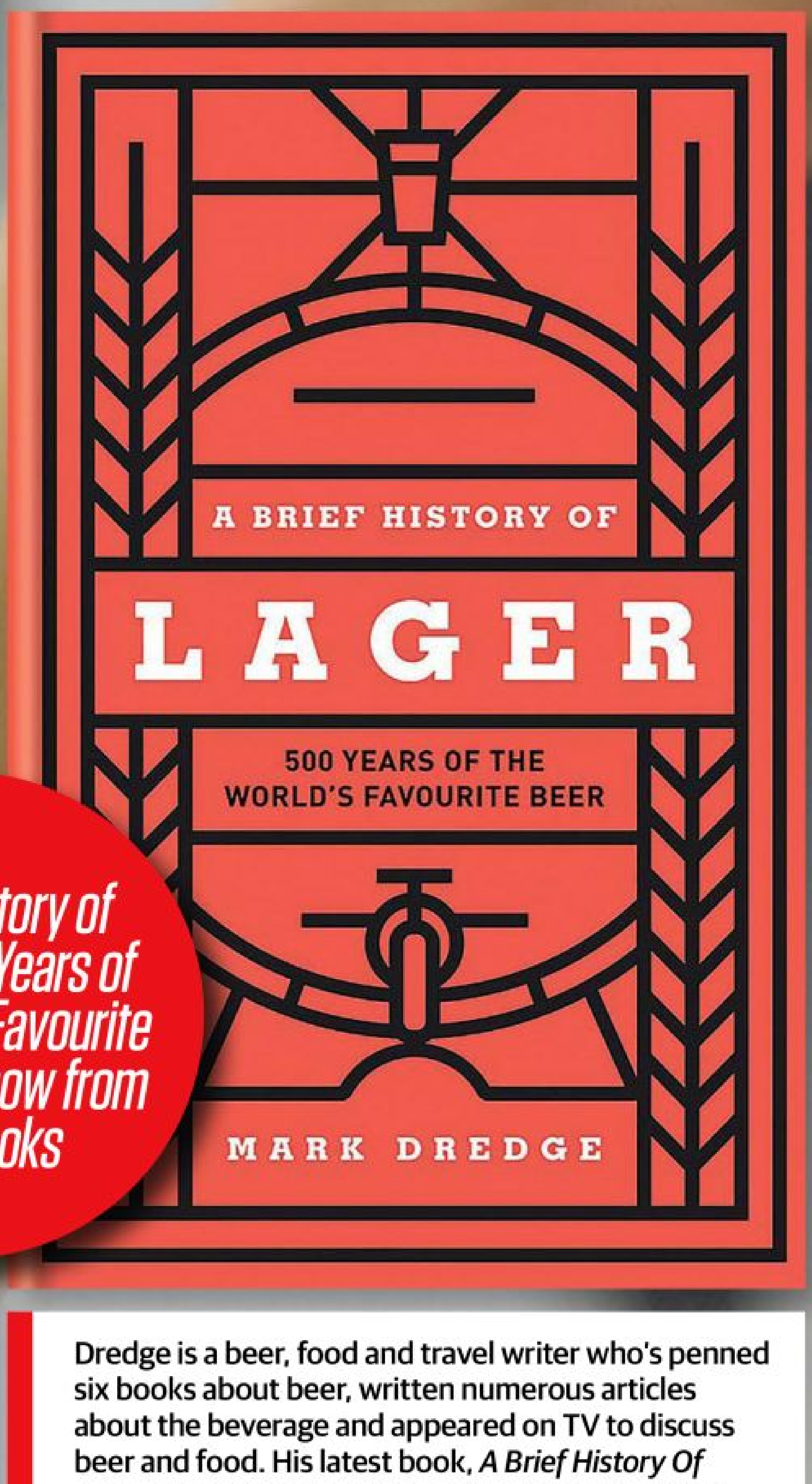


Image source: wiki/ Morrison1917

## Q&A With...

# MARK DREDGE

### EXPLORING HOW ONE OF THE MOST POPULAR BEERS IN THE WORLD CAME TO EXIST



A BRIEF HISTORY OF

LAGER

500 YEARS OF THE WORLD'S FAVOURITE BEER

MARK DREDGE

*A Brief History of Lager: 500 Years of the World's Favourite Beer is out now from Kyle Books*

Dredge is a beer, food and travel writer who's penned six books about beer, written numerous articles about the beverage and appeared on TV to discuss beer and food. His latest book, *A Brief History Of Lager*, delves into the history of this popular drink.

2x Image source: Mark Dredge

## Q. HOW DO WE DISTINGUISH LAGER FROM OTHER FORMS OF BEER?

A. The simple difference is that lagers and ales are made from different species of yeasts: lagers are Saccharomyces pastorianus, while ales are Saccharomyces cerevisiae. The important thing to know is that the yeasts like to work in different environments, with lagers fermenting at colder temperatures than ales. At some point, maybe 600 hundred years ago, ale yeast hybridised with another yeast to form what we now call lager yeast.

## Q. WHEN DID THE FIRST LAGERS APPEAR?

A. The first mentions of lager came in the 15th century in what's now north Bavaria, near the Czech border. Brewers talked about a 'lower fermenting' beer, which is how we can distinguish it from the 'upper fermenting' ales. As yeast metabolises malt sugars into alcohol during fermentation, ales would've created a foam on the top of the wooden fermenting vessel and brewers could scoop that yeast off and re-use it in the next brew, whereas in a 'lower fermenting' lager they had to drain the beer out of the barrel, taking the leftover yeast from the bottom to reuse. It was a gradual evolution from those rudimentary lagers into what we know as lager today.

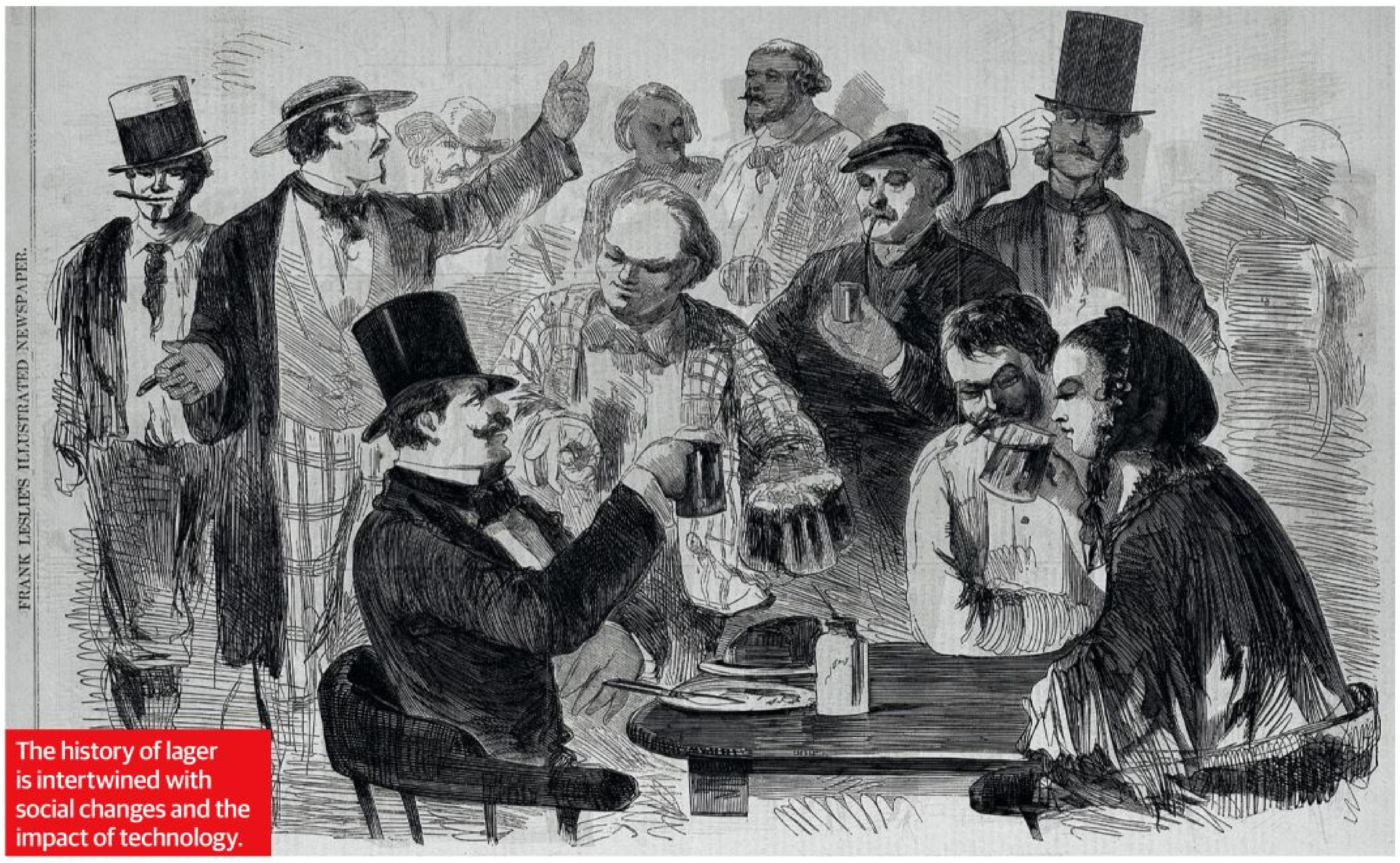
## Q. WHAT DO YOU THINK HAS MADE LAGER SUCH A POPULAR DRINK?

A. I think it ultimately comes down to the reliability of how it tastes. We know what to expect when we order a lager and that's important to a lot of people. Beer is a natural product made from just water, grain, hops and yeast, but for thousands of years there's been a never-ending challenge to make it taste good and to drink it before it goes sour. The cold-stored lagers of Bavaria were able to last better than others.

## Q. ARE THERE MANY ORIGINAL LAGER-MAKING TAVERNS STILL PRODUCING TODAY?

A. There are many important and historic lager breweries still open today. The most famous is the Hofbräuhaus in Munich. This was started by the Bavarian royal family in 1589 to brew beer for their household, and it grew into an important commercial brewery for the city. They no longer brew in the Hofbräuhaus, having moved the brewery to a bigger location over a century ago, but you can still experience this incredible old tavern.

The best place to visit to get a taste of what lager might've been like centuries ago is the Franconian city of Bamberg. This is near where lager originated and the old lagering cellars, which are dug into the hills surrounding the city, are still in use today. There's one particular beer worth trying and that's Schlenkerla Rauchbier. Rauchbier means smoked beer and hundreds of years ago all the malt was roasted over fire, naturally picking up a smoked flavour, meaning almost all beer was smoky – that's lagers and ales. As technology advanced, indirect heat was used and the flavour of smoke quickly left beer. But Schlenkerla continue to brew with smoked malt.


FRANK LESLIE'S ILLUSTRATED NEWSPAPER.

The history of lager is intertwined with social changes and the impact of technology.

3x © Getty Images

## Q. WHAT HAVE BEEN THE BIGGEST CHANGES TO LAGER IN THE LAST 500 YEARS?

A. The important and main change is how it was able to go from being a local Bavarian brewing process and type of beer into one which is now brewed everywhere in the world. What came to fascinate me was how it's constantly been evolving and adopting new technologies, often before other industries. There was industrialisation (more so from British ale breweries but that led to Munich brewers greatly increasing their scale), steam power, pasteurisation, artificial refrigeration, large-scale bottling lines, the development of travel networks. Then into the 20th century it was domestic changes that had the bigger impact: cars, televisions and advertising, supermarkets, and home refrigeration. They all changed consumer habits and led to lager being the most popular kind of beer.

## Q. HOW IMPORTANT TO THE HISTORY OF HUMANITY IS BEER?

A. We think that beer was there at the beginning of civilisation – it was likely one of the first foodstuffs produced once humans started to settle and farm. There are debates about whether beer, bread or some kind of porridge came first, but they are all essentially the same thing, just with different amounts of water and fermentation.

One thought that you often hear is how people drank beer because it was safer than water, with the safe part coming because it was boiled. But that's not quite right. Think about it: if it's just to make it safe, then it's far easier to simply boil a pot of water and drink it than it is to grow grain and hops, harvest them, malt the grain, mix that with water, boil it with hops, let it ferment, and then drink it. In reality, that process made water taste better, it made water last longer, and it gave calories and nutrients to people – beer contains carbohydrates, proteins, B-vitamins, and more. It's been a liquid bread for thousands of years. People also inevitably liked the small amount of alcohol in there, too, though it was never really what you drank if you wanted to get drunk because neat spirits were a much more effective way of doing that than low-alcohol, sweetish beer.

# *Places to Explore*
# HISTORIC BREWERIES

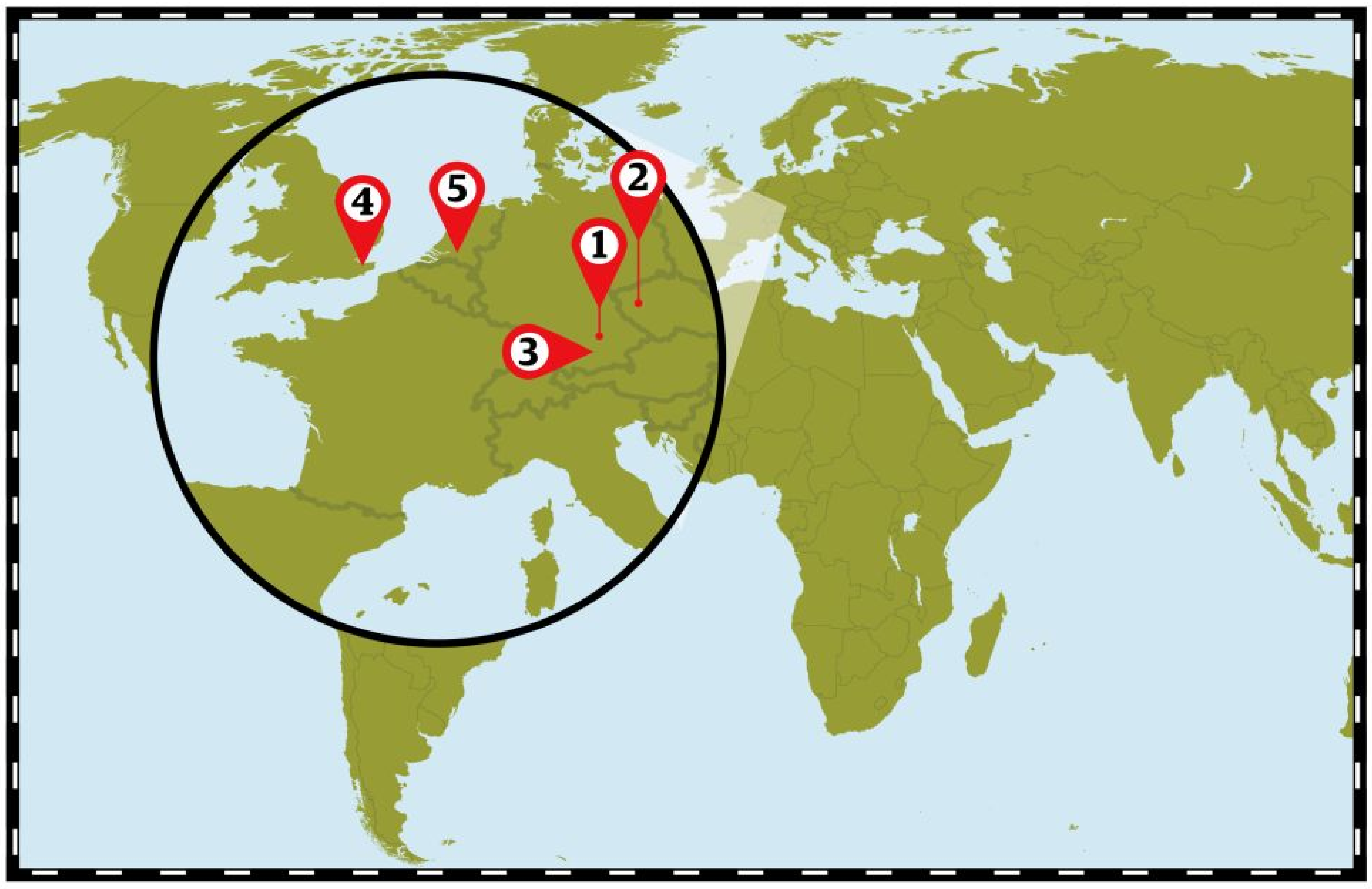
Five sites that offer a fascinating history of beer

## 1 WEIHENSTEPHAN BREWERY

FREISING

Weihenstephan was founded as a monastery brewery of the Benedictine monks almost a thousand years ago in 1040, making it the oldest operating brewery in the world. Located around 45 minutes from Munich, the brewery is run today by the Bavarian state after the monastery was secularized in 1803. Visitors can enjoy a behind-the-scenes guided tour – in German or English – of the brewery, which begins with a visit to the brewery's museum and explores the unique traditions and brewing culture that have become established at Weihenstephan over centuries. There's also an optional extra to take part in a beer tasting, with a souvenir beer glass at the end of the guided tour, and there's a restaurant and shop on site. If you want to go on one of the tours you must book your place before arriving at the brewery, and it's important to take note of the age restrictions beforehand.

*Tours run on Monday and Wednesday at 10am, and Tuesday at 10am and 1:30pm. Ticket prices range from €8 to €11 per person. www.weihenstephaner.de/en/*



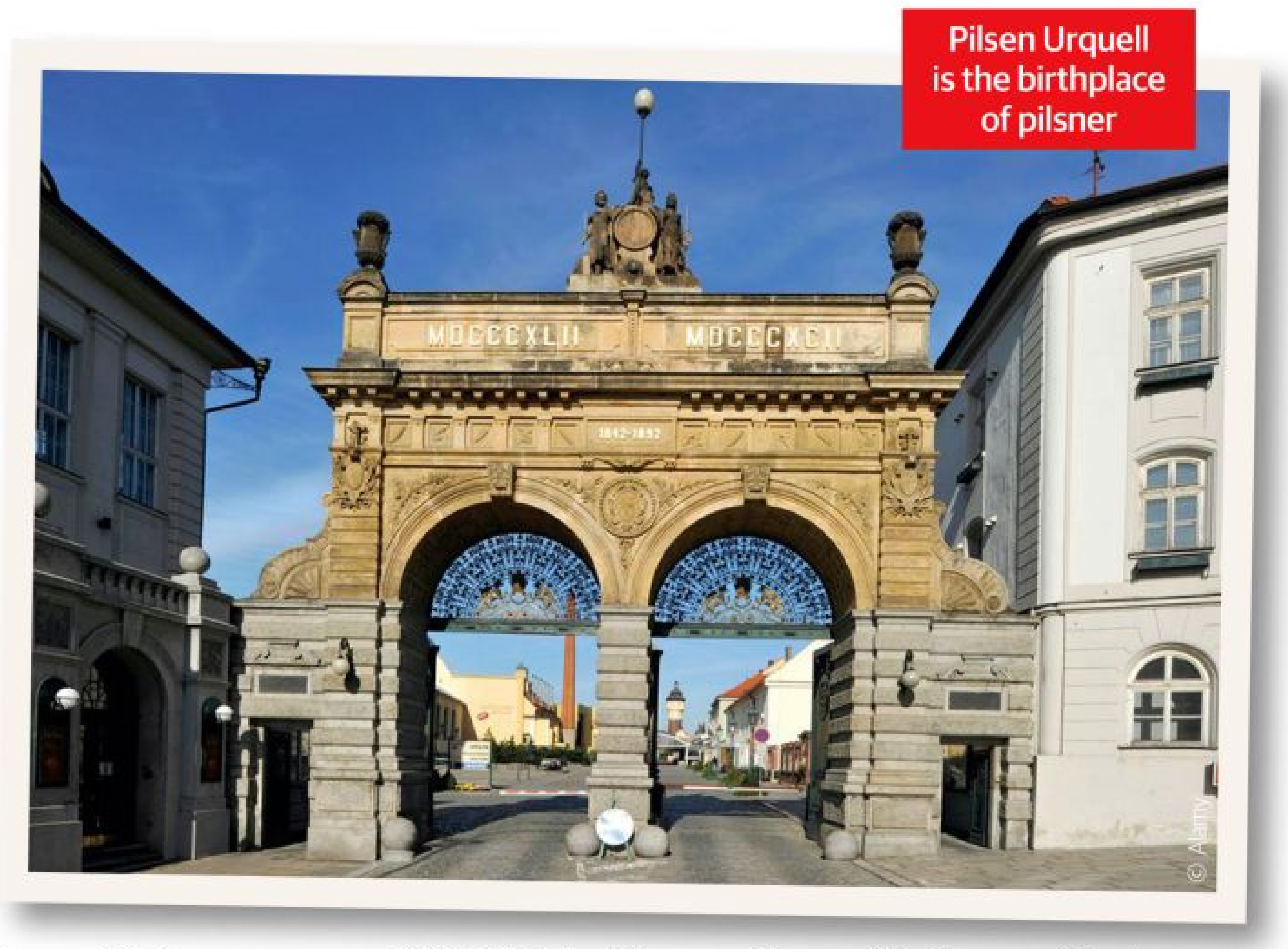
Weihenstephan has a long, proud history of German brewing

© Getty Images

## 2 PILSNER URQUELL BREWERY

PLZEN

The home of the world's first pilsner, the Pilsner Urquell brewery is a must-see for those who are passionate about the history of beer. Their guided tours will take you around the original locations where the pilsner beer was first brewed 177 years ago, before a brewery bus transports you to Pilsner Urquell's modern bottling facilities, which processes 120,000 bottles an hour. Visitors will also learn about the ingredients used to brew the famous beer, and you'll explore the brewery's three brewhouses, each from a different century, before ending the tour with a tasting of Pilsner Urquell in the historical cellars. The tours are available in Czech, German, English, Russian and French. The brewery also offers experiences such as a beer workshop and the journey of a brewery apprentice, which vary in price. Please remember to check age restrictions before your visit!



Pilsen Urquell is the birthplace of pilsner

© Alamy

*Open Monday–Sunday from 8am, closing time differs depending on the month. Average ticket price is CZK 250 (about £8), discounts are available. www.prazdrojvisit.cz/en/*

The Hofbräuhaus offers visitors a taste of brewing history

© Getty Images

## 3 HOFBRÄU MÜNCHEN BREWERY

### MUNICH

Hofbräu München Brewery was founded by William V, Duke of Bavaria, over four centuries ago in 1589, to brew a beer with better taste and quality for his court in Munich. Brewing originally took place in the Hofbräuhaus, the oldest beer hall in the city, until the operation was moved to the outskirts of Munich just over a century ago. Visitors can learn all about the interesting history of the traditional brewery by participating in one of the 60-90 minute guided tours, which are available in German, English and Italian. The tours take you through every step of the brewing process through the brewhouse and fermentation cellar, and you'll also find out about the bottle filling and storage of the beer. At the end of the tour, participants can enjoy some traditional Bavarian snacks of either meatloaf or white sausages in the brewhouse, along with a sample of fresh, unfiltered beer. There is also a pub at the end of the tour for those who want to drink some more, along with a souvenir shop. It's best to check the availability of tours online, and you should make sure to register for the brewery tour at least two weeks before you plan to visit. As always, please check age restrictions before your trip.

***Tours run at 10am or 1pm from Monday-Thursday. Average adult ticket is €10. www.hofbraeu-muenchen.de/en***

## 4 SHEPHERD NEAME BREWERY

### FAVERSHAM

Shepherd Neame is Britain's oldest brewer, producing beer in Faversham, Kent, for over 850 years. The independent brewery offers an award-winning 80-minute tour, which takes you behind the scenes and teaches you about the ancient art of brewing. Visitors can see the traditional mash tuns, a recreated cooper's workshop, try some malted barley, taste natural mineral water from the brewery's well and even take a look at the historic pub signs and delivery vehicles. Like all good brewery tours, it ends with sampling and a tutored tasting of Shepherd Neame's Kentish ales and speciality lagers, and there's a shop for those who want to grab a souvenir. The tours are popular so it's recommended that booking is made in advance and, of course, please check age restrictions before your visit.

***Open Monday-Friday, 8:30am-5pm. Average adult tickets are £18. www.shepherdneame.co.uk/***

The Shepherd Neame visitor centre and shop

© Alamy

The brewery at the abbey of Koningshoeven

© Alamy

## 5 KONINGSHOEVEN BREWERY

### BERKEL-ENSCHOT

The Koningshoeven Brewery, also known as La Trappe Brewery, was founded in the 19th century by an order of monks to fund and maintain their monastery. During the 20th century, the brewery started selling its La Trappe beers commercially, and by the 1980s it had also started to export its beers overseas. Today, it's authorised to use the 'Authentic Trappist Product' logo because its ale is brewed inside the monastery by the Trappist monks, with part of the proceeds going to charity. It's also one of the only Trappist breweries in the world to offer public tours, making it a truly unique experience for beer lovers out there. A 45-minute tour around the brewery allows you to see the whole production process, and there's also a 15-minute movie which explores the history of the monastery and the brewery. To finish, participants can head to the tasting room and sample a range of Trappist beers, with an optional tasting menu. The brewery has a gift shop, and it also has biking routes for those who want to explore the beautiful local scenery. Tours are available in English and the times vary, so check ahead before your arrival and make sure to take note of the age restrictions.

***Open Monday-Friday, 9am-5pm. Average adult ticket for the tour is €12. www.latrappetrappist.com/en/***

## Historical Treasures

# MODEL BAKERY AND BREWERY

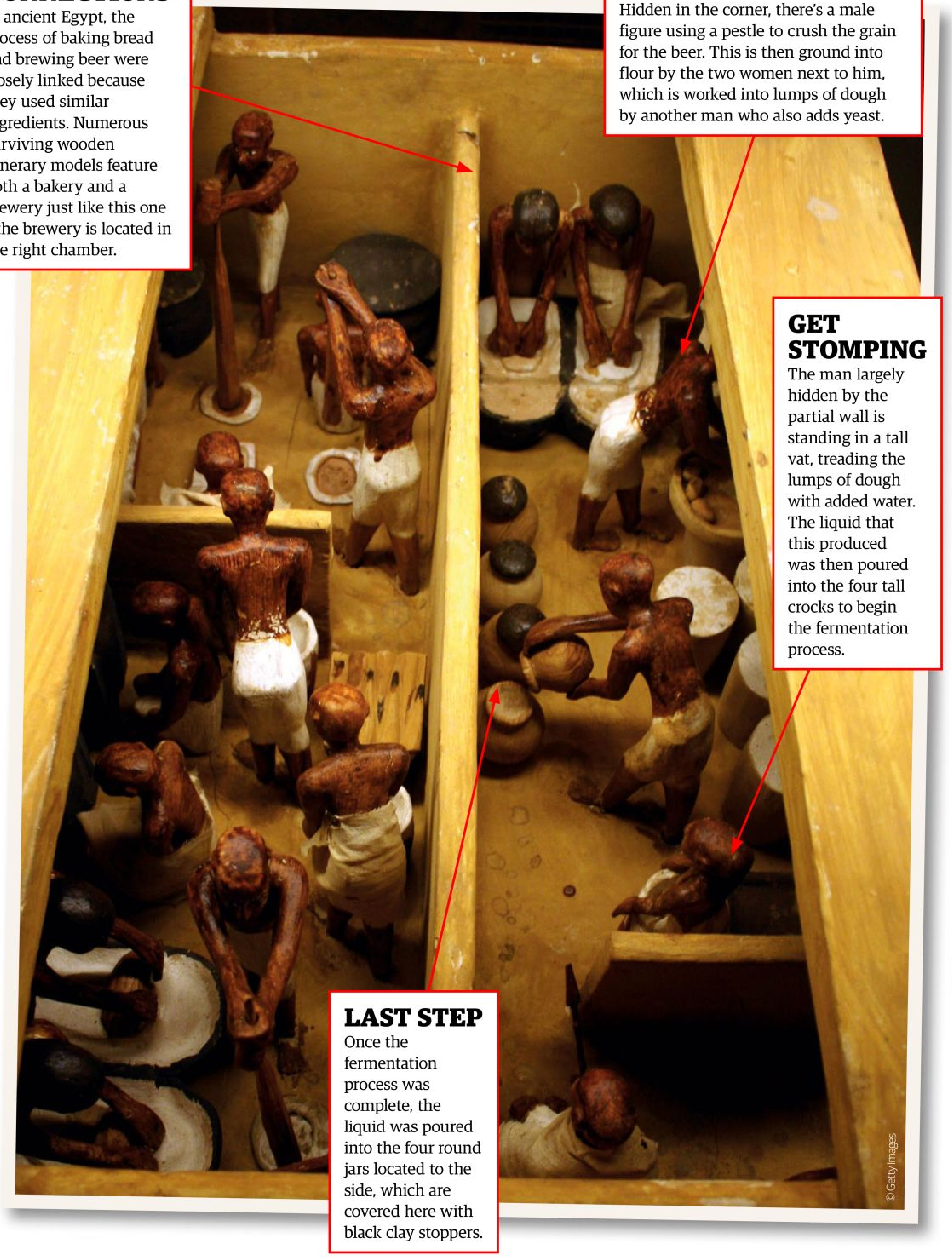
### BEER PLAYED AN IMPORTANT ROLE IN LIFE AFTER DEATH ANCIENT EGYPT, C. 1981 – 1975 BCE

For the ancient Egyptians, beer was an essential part of daily life and its principal ingredients, wheat and barley, were the main food crops available. Beer was considered to be nutritious and generally safer to drink than water, and most people brewed their own at home. This was a task originally undertaken by women, who were watched over by the goddess of beer, Tenenet, who ensured that they produced the best quality beer possible. However, there were also bigger brewing operations outside of the home to supply, for example, taverns or the homes of the wealthy.

Beer was believed to be a gift from the gods and temples usually brewed their own as an offering to their deities. Beer featured in almost every major festival in ancient Egypt and the Tekh Festival, also known as 'The Festival of Drunkeness,' was dedicated to Hathor, the goddess of fertility and love. She was considered to be the mistress of drunkenness and the people would sing, dance and drink the night away to celebrate and honour her.

Nevertheless, beer was not just about getting drunk and having fun. The ancient Egyptians used it as a medicine and archaeologists have discovered over 100 medicinal recipes that list beer as an ingredient. There are also surviving records to prove that beer was actually used to pay workers in ancient Egypt, including the labourers who built some of the country's greatest monuments. For example, those who built the pyramids of Giza were given beer rations three times a day, with each person receiving a total of 1⅓ gallons of beer.

The beverage was also used as an offering for the dead and it was one of the most common grave goods to be placed in tombs. Wooden funerary models inside the tombs ensured that the deceased had everything they needed once they were resurrected in the afterlife. This particular model, dating to the Middle Kingdom, was discovered in a small hidden chamber in the passage leading to the tomb of Mektre, the chancellor and high steward during the successive reigns of Mentuhotep II, Mentuhotep III and Amenemhat I. The model is currently housed at the Metropolitan Museum in New York City.



**CLOSE CONNECTIONS**
In ancient Egypt, the process of baking bread and brewing beer were closely linked because they used similar ingredients. Numerous surviving wooden funerary models feature both a bakery and a brewery just like this one – the brewery is located in the right chamber.

**THE DAILY GRIND**
Hidden in the corner, there's a male figure using a pestle to crush the grain for the beer. This is then ground into flour by the two women next to him, which is worked into lumps of dough by another man who also adds yeast.

**GET STOMPING**
The man largely hidden by the partial wall is standing in a tall vat, treading the lumps of dough with added water. The liquid that this produced was then poured into the four tall crocks to begin the fermentation process.

**LAST STEP**
Once the fermentation process was complete, the liquid was poured into the four round jars located to the side, which are covered here with black clay stoppers.

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# THE LAST DAYS OF HITLER

*From January 1945 Adolf Hitler and his top aides moved permanently into their underground bunker. This was the beginning of the end, but what really happened in those final months under Berlin?*

Written by Jonathan Trigg

**Adolf Hitler – Nazi Germany's Führer – was a nomad.** From his accession to power in 1933 and throughout the years of war, he was a dictator of 'no fixed abode'. Officially Hitler resided at the Reich Chancellery in Berlin, but as the war went on he wandered across Europe, staying away from the capital and setting up home at any one of his 20 Führer Headquarters (Führerhauptquartiere). His favourites were the Berghof near Berchtesgaden in Bavaria, and the Wolf's Lair (the Wolfsschanze) in East Prussia. But as the war turned against Germany in the autumn of 1944, he decamped to the Eagle's Nest (the Adlerhorst) near Bad Nauheim in Hesse to plan and oversee his final role of the dice in the West: Unternehmen Herbstnebel (Operation Autumn Mist), the Ardennes offensive that would become famous as the Battle of the Bulge. With the failure of the attack – and its baby sister offensive, Nordwind, to the south – Hitler and his entourage made what would become their final move of the war as they headed northeast and arrived in Berlin on 16 January 1945. There, deciding against setting up shop in his so-called Führerwohnung (Leader apartment) on the upper floor of the Reich Chancellery, he opted instead for a complex of offices, tunnels and storage rooms that had been constructed almost 30 feet under the Chancellery garden – the Führerbunker.

## THE BUNKER

As Hitler descended the stairs through the upper – Vorbunker – level and went through the steel blast door down into the newer, lower level, few of the 30-or-so staff who went with him could guess that this would be the dictator's last refuge. He would not leave it alive.

Illustrations by Joe Cummings

At first, Hitler would only sleep in the bunker, ascending from it in the afternoons for his daily top-level military conference in the Chancellery. There, surrounded by his senior officers, he would be briefed on the latest developments at the fronts: the west, east and Italy. The news was bad – the Red Army's Vistula offensive had been launched on 12 January and was advancing steadily west. On 2 February the Soviets reached the River Oder, just 43 miles from Berlin itself. Less than a fortnight later, the remnants of the Budapest garrison surrendered the city, and Saxony's architectural jewel – Dresden – was fire-bombed by the RAF and reduced to ashes. March brought more of the same: Hitler ordered a major offensive in Hungary to try and safeguard its desperately needed oil fields – to no avail, the Germans lost thousands of men and hundreds of Panzers and achieved nothing. Over in the west, John W Leonard's US 9th Armoured Division reached the Rhine at Remagen to find the massive Ludendorff Bridge intact – capturing it, the Anglo-Americans now entered the heart of Nazi Germany. Montgomery crossed to the north a fortnight later, and within days Walter Model's Army Group B (Heeresgruppe B) was surrounded in the Ruhr Pocket. The Allies' spring offensive in Italy cracked the front there and forced the Germans into a headlong retreat.

## HITLER THE ADDICT

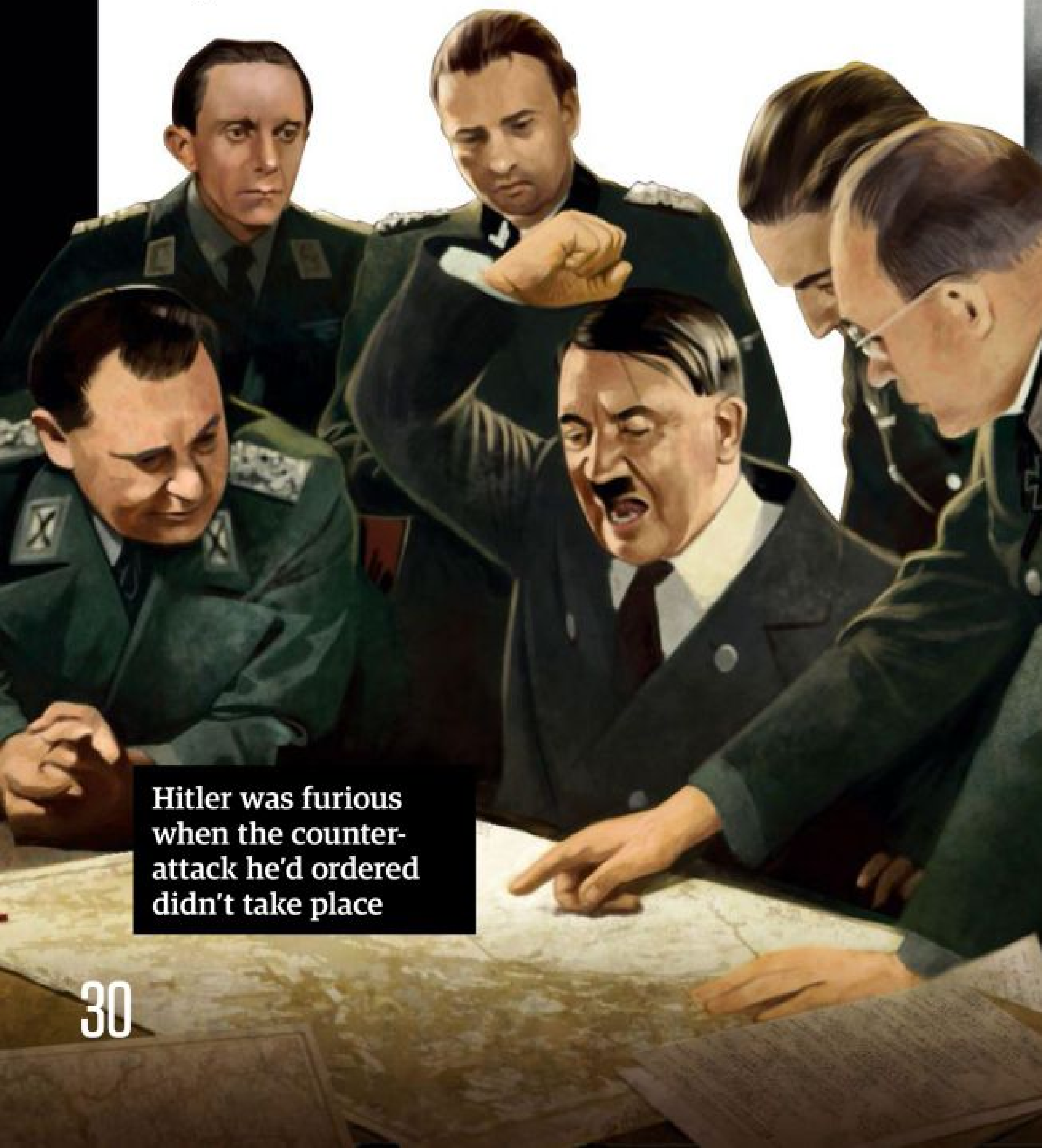
By now Hitler's physical and mental health were under massive strain. The Chief of the Army's General Staff, Heinz Guderian, was shocked at his appearance: "The whole left side of his body trembled… He walked awkwardly, stooped more than ever, and his gestures were both jerky and slow. He had to have a chair pushed beneath him when he wanted to sit down." Always prone to violent mood swings, his ranting and bursts of temper became more pronounced. An operation back in September to remove a polyp from his vocal chords had damaged his voice, and his hearing hadn't fully recovered from the 20 July 1944 bomb blast that almost succeeded in assassinating him. Surrounded by doctors, his condition continued to deteriorate. His personal physician Karl Brandt, an SS officer responsible for the T4 euthanasia murder programme, was increasingly sidelined by another SS doctor, Ludwig Stumpfegger, and his sinister boss Theodor Morrell. Morbidly obese, and with an unsavoury reputation as a quack, Morrell exerted growing influence over the dictator, treating him with a plethora of over 70 different substances including methamphetamine, cocaine and opioids. After another injection – he would sometimes have 20 or so a day – the Nazi dictator would declare himself refreshed and revitalised, but his long-term health and judgement were falling apart.

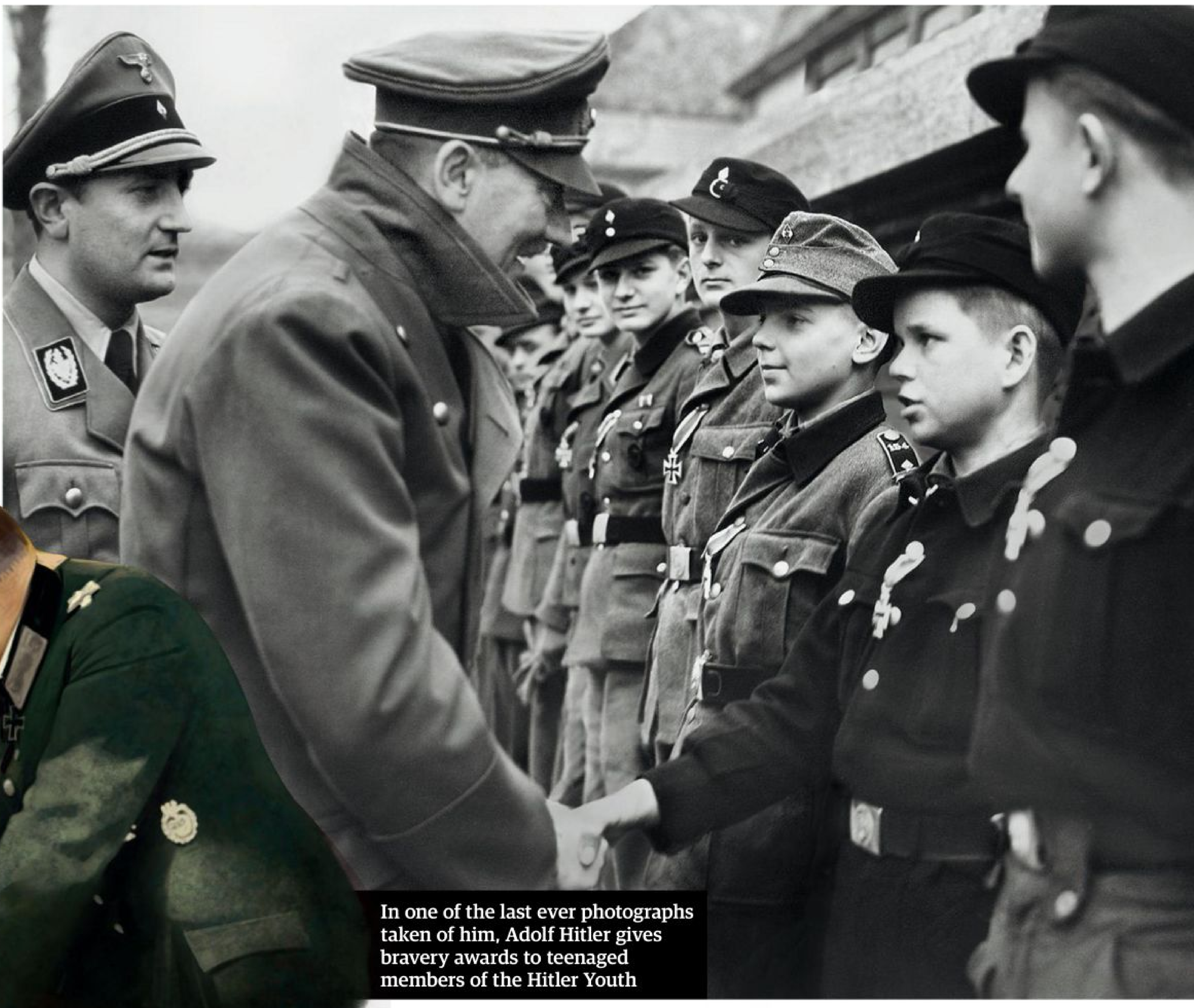
With Berlin being bombed almost daily during March, Hitler moved his conferences from the Chancellery down into the bunker and rarely ventured above ground – only occasionally walking his beloved Alsatian bitch Blondi in the Chancellery garden. His connection to the outside world was now tenuous at best. The only news he received was via visitors, through the bunker's telephone exchange, or from the radio, where he now increasingly tuned in to hear the BBC – a crime he had decreed as punishable by death in the Third Reich.

## BUNKER LIFE – DARK AND DANK

Life in the bunker was safer than in the much-bombed city above, but was pretty grim nonetheless. Being below the water table, damp was a real problem, with condensation dripping down the concrete walls. Diesel generators provided electrical power and light, as well as operating the pumps needed to stop the place from slowly flooding. The air was fetid and dank, with inadequate ventilation leading to an atmosphere of claustrophobia and confinement, worsened by the constant humming of the generators that caused headaches and nausea among many of the staff. Those staff included a number of secretaries like Traudl Junge and

"LIFE IN THE BUNKER WAS SAFER THAN IN THE MUCH-BOMBED CITY ABOVE, BUT WAS PRETTY GRIM NONETHELESS"


Hitler was furious when the counter-attack he'd ordered didn't take place


In one of the last ever photographs taken of him, Adolf Hitler gives bravery awards to teenaged members of the Hitler Youth

# INSIDE THE FÜHRERBUNKER

## Hitler's last hiding place was bomb-proof and blast-proof, but couldn't shield the dictator from the disaster that was overtaking his capital city

Originally built as an air-raid shelter for the Reich Chancellery, the first phase of the bunker's construction, the Vorbunker, was buried five feet under a cellar in the old Chancellery building and completed in 1936 – the year of the Berlin Summer Olympics. Once the bombing of Berlin by the Anglo-American forces became more frequent as the war progressed, the decision was made to construct a far bigger and more secure level: the Führerbunker. This would be connected to the Vorbunker by a steel blast door and a flight of stairs, but would have a concrete roof some three metres thick and would comprise of 30 rooms branching off a long corridor. Several of the rooms were for Hitler and Eva Braun's personal use, including a sitting room, a study (in which hung a large portrait of the Prussian king Frederick the Great), a bedroom for Eva Braun and another for Hitler himself. Communications with the outside world were via a telephone switchboard, a telex machine, a military radio set complete with an antenna running to the surface, and by personal messenger. Ventilation was not great and, combined with the damp, the atmosphere in the bunker was both claustrophobic and depressing. Despite its size the bunker was crowded, particularly towards the end with the arrival of Joseph and Magda Goebbels and their six children.

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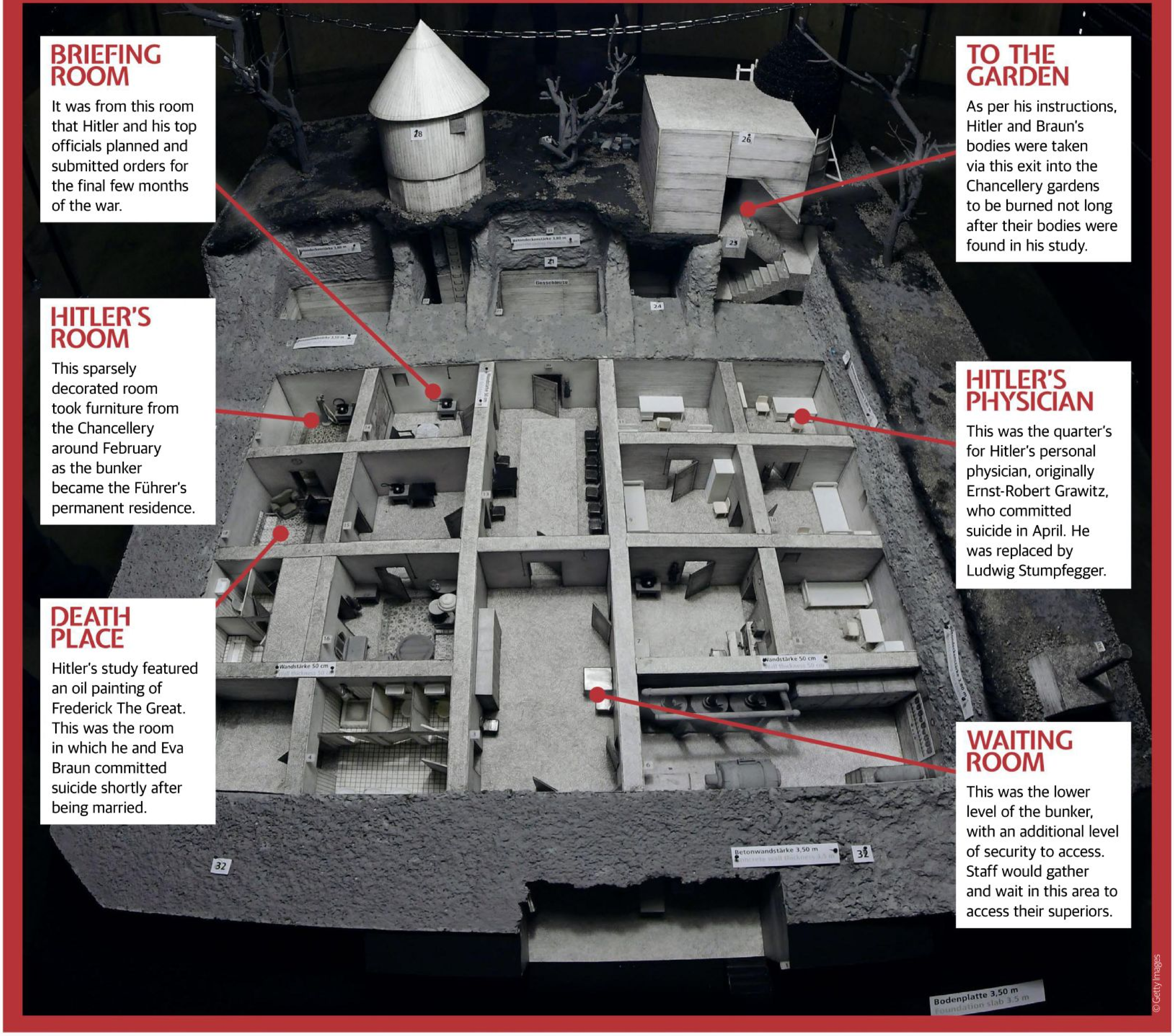

**BRIEFING ROOM**

It was from this room that Hitler and his top officials planned and submitted orders for the final few months of the war.

**HITLER'S ROOM**

This sparsely decorated room took furniture from the Chancellery around February as the bunker became the Führer's permanent residence.

**DEATH PLACE**

Hitler's study featured an oil painting of Frederick The Great. This was the room in which he and Eva Braun committed suicide shortly after being married.

**TO THE GARDEN**

As per his instructions, Hitler and Braun's bodies were taken via this exit into the Chancellery gardens to be burned not long after their bodies were found in his study.

**HITLER'S PHYSICIAN**

This was the quarter's for Hitler's personal physician, originally Ernst-Robert Grawitz, who committed suicide in April. He was replaced by Ludwig Stumpfegger.

**WAITING ROOM**

This was the lower level of the bunker, with an additional level of security to access. Staff would gather and wait in this area to access their superiors.

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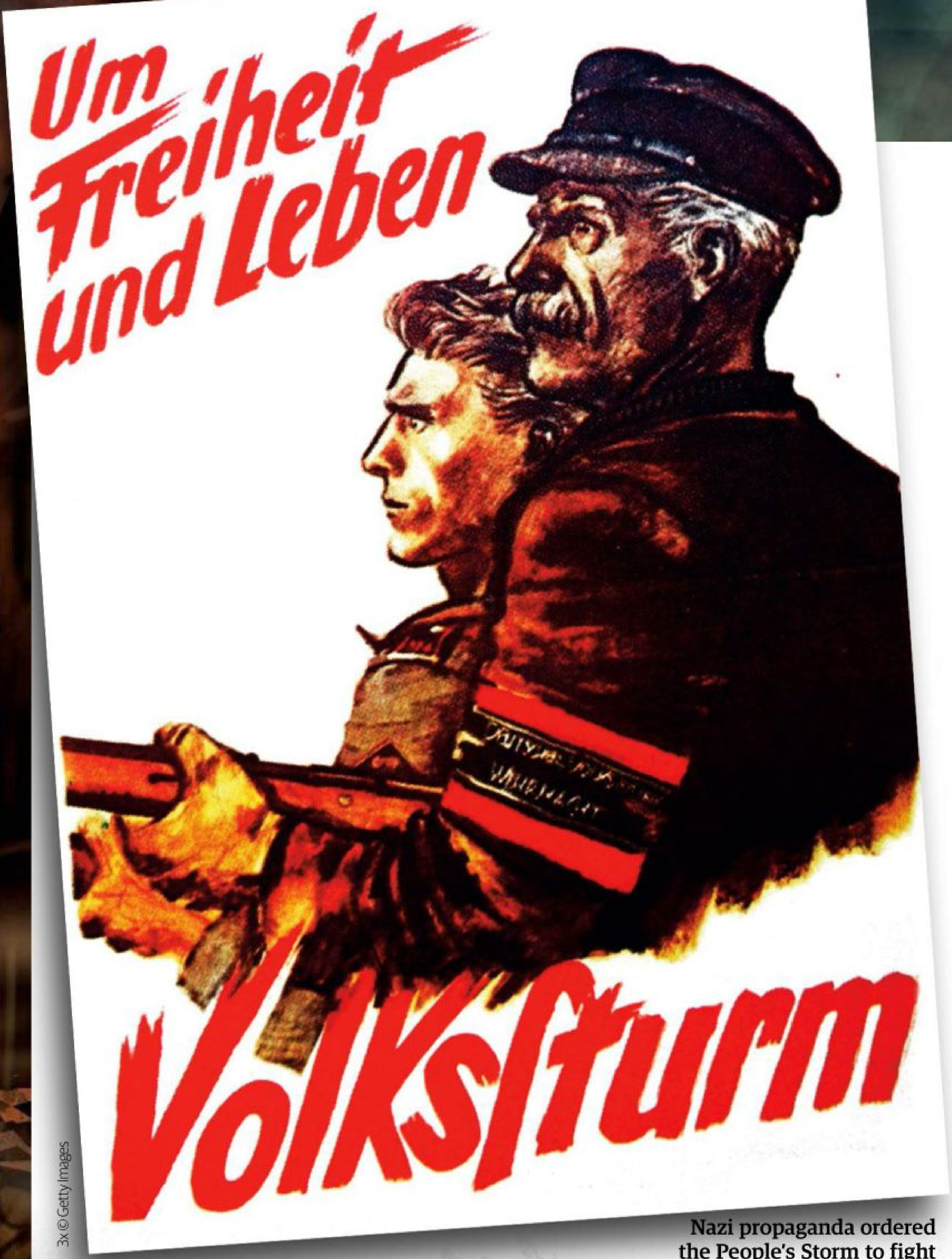

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Nazi propaganda ordered the People's Storm to fight for 'freedom and life'

With German forces decimated, the Hitler Youth was pressed into action against the Soviet advance

Three members of the Third Reich's last-ditch defence, the Volkssturm or 'People's Storm', armed with panzerfaust anti-tank weapons

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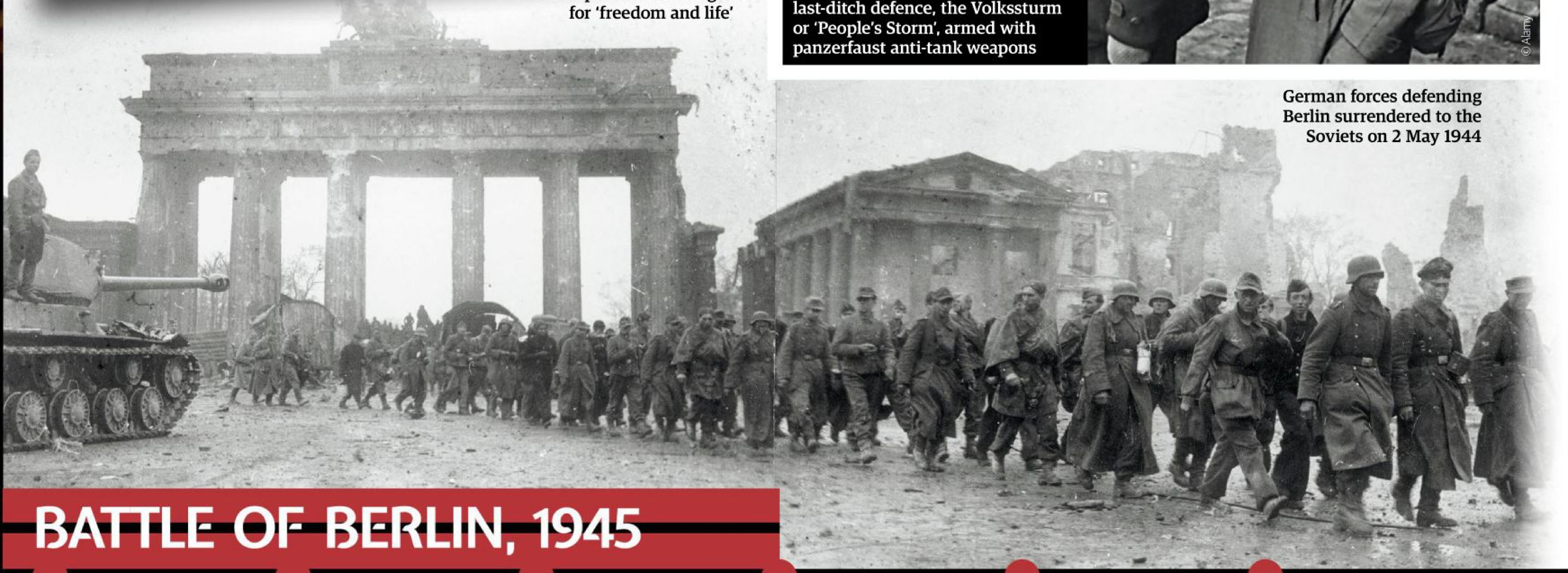


German forces defending Berlin surrendered to the Soviets on 2 May 1944

## BATTLE OF BERLIN, 1945

***16 APRIL***
The Soviet advance into Berlin begins with four days of fighting against German defences at Seelow Heights. One million Soviet soldiers eventually overwhelm the German IX Army's 110,000 men.

***20 APRIL***
Shelling of Berlin starts and will continue until the city surrenders. It's also Adolf HItler's 56th birthday, which he marks in his bunker as bombs fall on the city. Soviet forces progress as far as the Oder River.

***21 APRIL***
Lead by Marshal Zhukov, the 1st Belorussian Front begins to move into the eastern suburbs while Marshal Konev's 1st Ukrainian Front comes in from the north. Hitler plans a response.

***22 APRIL***
Learning that his plans cannot be achieved, Hitler is said to declare the war lost, but commits to remaining in Berlin until the very end. Stalin issues his final assault orders to Zhukov and Konev.

***23 APRIL***
Soviet forces continue to tighten their encirclement of Berlin, moving further and further into the suburbs of the capital and cutting off the German IX Army from the city in the process.

***24 APRIL***
The XII Army attempts to launch a counter offensive against the incoming Soviet forces, but to little avail. Its attempts are hindered by persistent bombing from the RAF, slowing their progress.

Gerda Christian, telephone switchboard operators such as SS-Oberscharführer (sergeant) Rochus Misch, Hitler's nurse Erna Flegel, and his Austrian cook, Constanze Manziarly. Also crammed into the bunker were some of the Führer's senior staff, including his much-disliked personal Party secretary, Reichsleiter Martin Bormann.

The impending collapse of the Reich, his deteriorating health, and Morrell's ministrations, combined to badly affect Hitler's judgement. Never one to take advice from his military experts, he increasingly refused point-blank to heed their warnings or act on their proposals, and would instead often fly into a rage, as Guderian recalled when he reiterated his demand that the 200,000 soldiers trapped in the Courland Pocket in Latvia be evacuated by sea back to Germany to fight in its defence. "His fists raised, his cheeks flushed with rage, his whole body trembling, the man stood there in front of me, beside himself with fury and having lost all self-control… He was almost screaming, his eyes seemed about to pop out of his head and the veins stood out on his temples," said Guderian. Worse was to come.

## LET GERMANY BURN!

The nihilism and savagery that lay at the heart of Nazism manifested itself on 19 March with the issuing of the Demolitions On Reich Territory Decree – nicknamed the Nero Decree. Within it, Hitler stated: "I therefore order all military transport and communication facilities, industrial establishments and supply depots, as well as anything else of value within Reich territory, which could in any way be used by the enemy immediately or within the foreseeable future for the prosecution of the war, will be destroyed."

Responsibility for this massive programme of deliberate vandalism was given to Hitler's one-time favourite architect and now armaments production supremo, Albert Speer. Standing in front of his leader, Speer told him: "From the point of view of armaments the war was lost… I told him very bluntly the war will be finished within four or six weeks… and that it is now necessary to do everything to help the German people in this situation." Hitler's response was emphatic: "If the war is to be lost, the nation will also perish… There is no need to consider the basis even of a most primitive existence any longer… The nation has proved itself weak… Besides, those who remain after the battle are of little value, for the good will have fallen." Speer was dumbfounded. He realised that the Nero Decree would cause untold suffering to the German population and resolved to disobey it: "I gave orders to contradict Hitler's strict general order to destroy everything." Hitler was now so divorced from the reality of what was happening above him that he didn't know the Decree had been flouted until Speer admitted as much to him during his last visit to the bunker in late April.

"HE REALISED THAT THE NERO DECREE WOULD CAUSE UNTOLD SUFFERING TO THE GERMAN POPULATION"

Then, on 12 April, Joseph Goebbels – the diminutive Minister for Propaganda and Gauleiter (Nazi governor) of Berlin – telephoned his boss: "My Führer, I congratulate you! Roosevelt is dead. It is written in the stars that the second half of April will be the turning point for us." Vienna fell to the Red Army the following day. As Goebbels then remarked: "Perhaps Fate has again been cruel and made fools of us." There would be no falling out between the grand alliance that faced Nazi Germany. Truman replaced FDR as American President and the war continued.

Days later, the Soviets launched their final offensive of the war. Attacking from their bridgeheads on the Oder River on 16 April, 2.5 million Soviet soldiers and 6,250 tanks, supported by 7,500 aircraft and almost 42,000 guns, smashed into a German force of less than 250,000 men with fewer than 1000 Panzers and a handful of aircraft. Initially holding the attack at the fortified Seelow Heights, the pressure soon became too much and the German front broke, with Theodor Busse's Ninth Army and its surviving 90,000 men surrounded in the Halbe Pocket southeast of Berlin. On 17 April Walter Model dissolved Army Group B in the Ruhr, releasing its 300,000 men from service. Organised resistance in the west more or less collapsed. Goebbels took to the airwaves and lambasted both Model and his erstwhile troops as "die verrätische Ruhrarmee" – 'the treacherous Ruhr army'. Model – for so long Hitler's fireman, the general who had followed his Führer's orders without question – turned to his last remaining three staff officers and declared: "I sincerely believe that I have served a criminal. I led my soldiers in good conscience… but for a criminal government." Model would shoot himself four days later.

On 20 April, Hitler celebrated his 56 birthday by making his last ever trip to the surface, where he was photographed for the final time as he handed out Iron Crosses to a handful of pathetically young Hitler Youth boys for their bravery in facing Russian tanks. That afternoon he also hosted the last military briefing conference to be attended by the remaining major players in the Nazi state. Around him gathered a cohort of the infamous: Hermann Goering, head of the Luftwaffe and Hitler's designated successor; Heinrich Himmler,

Soldiers and civilians trapped in the city knew they were doomed as the Soviets closed in

**25 APRIL**
Soviet soldiers complete the encirclement of Berlin as their forces meet up, moving through the S-Bahn defensive ring. All routes in and out of the city are now Soviet controlled.

**26 APRIL**
The Soviets attack Tempelhof Airport just inside the S-Bahn ring while other forces cross the River Spree, bringing them closer to the centre of the city. German defences are nearly spent.

**27 APRIL**
Tempelhof Airport, just south of central Berlin is taken and the Soviet Army now stands around 15 miles from the centre of Berlin, having made further advances elsewhere in the capital.

**30 APRIL**
A Soviet assault on the Reichstag begins at 6am and goes on all day as German guns fire from the adjacent Berlin Zoo. Meanwhile, Hitler has married Eva Braun and shortly after they both commit suicide.

**1 MAY**
General Krebs, Chief of the General Staff, tells the Soviets of Hitler's death and begins surrender talks. Joseph Goebbels, unwilling to surrender, kills his wife and children before committing suicide.

**2 MAY**
With the unconditional surrender of Berlin and Soviet forces controlling the majority of the city, the fall of the capital is complete. Total and unconditional surrender in Europe follows a week later.

bureaucrat and murderous head of the SS and Gestapo; Rudolf von Ribbentrop, ex-champagne salesman and now ignored Nazi Foreign Minister; Goebbels, Speer, Bormann, the heads of all three armed services, and Hitler's senior adjutant, General Wilhelm Burgdorf. Not present was Heinz Guderian, who after one too many arguments with his Führer had been sent 'on leave' and replaced by the military pigmy that was General Hans Krebs. During the conference Hitler was repeatedly urged by the gathered bigwigs, several of whom had known him since the beginning, to leave Berlin while he still could and continue the fight from outside the city. He refused. When the conference ended and with Berlin about to be encircled, the majority of attendees fled the capital, leaving the Nazi dictator to his fate.

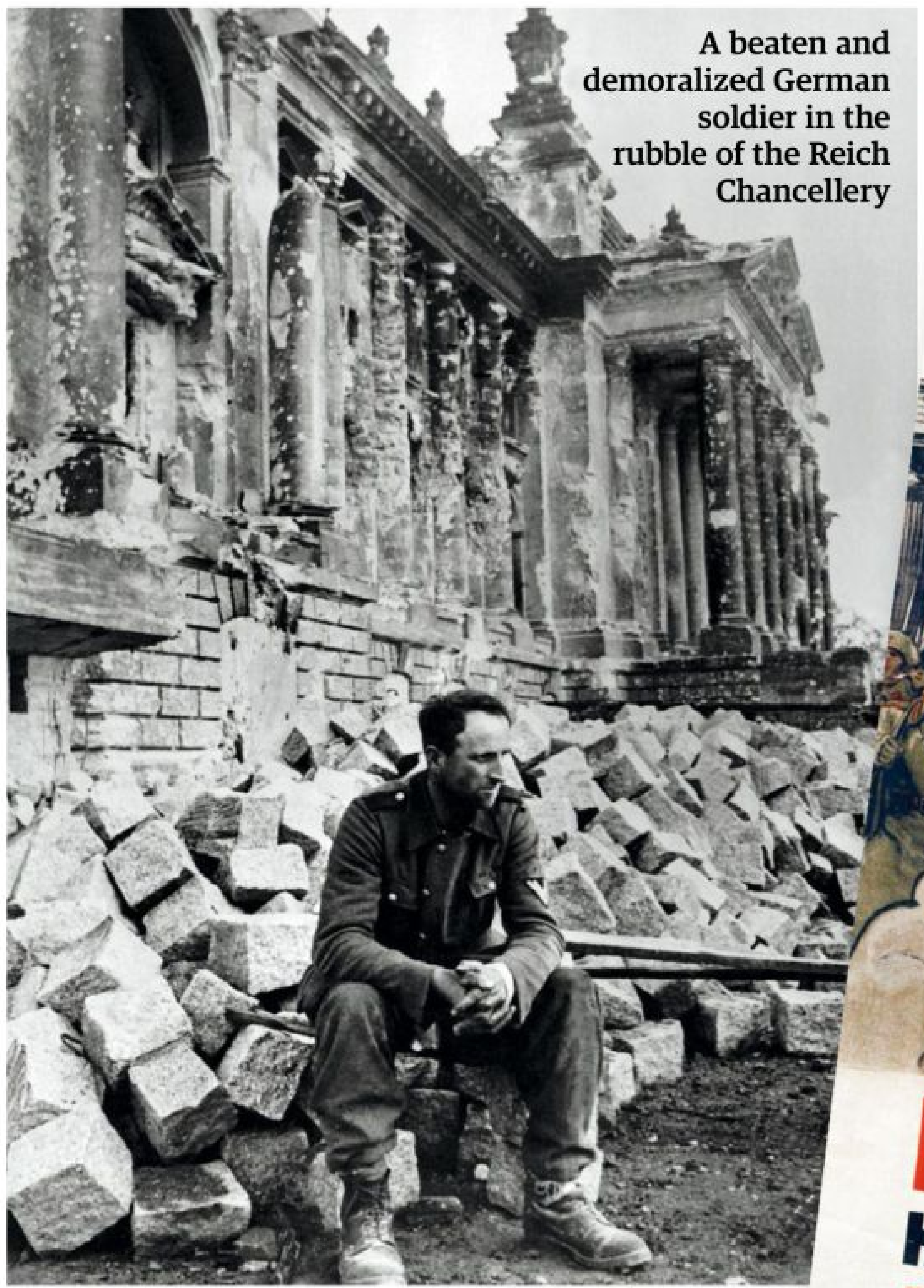
The following day, Hitler ordered SS-Obergruppenführer Felix Steiner – along with Paul Hausser one of the original architects of the Waffen-SS (armed SS) and now commander of Army Detachment Steiner (Armeeabteilung Steiner) – to attack south from its positions to destroy the Soviet pincer curling around the north of the capital. Positive that his steadfastly loyal Waffen-SS would come to the rescue, Hitler roared that: "Any commander who holds back his troops will forfeit his life." Knowing his rag-tag command was vastly outnumbered and would be annihilated if it attacked, Steiner sat on his hands.

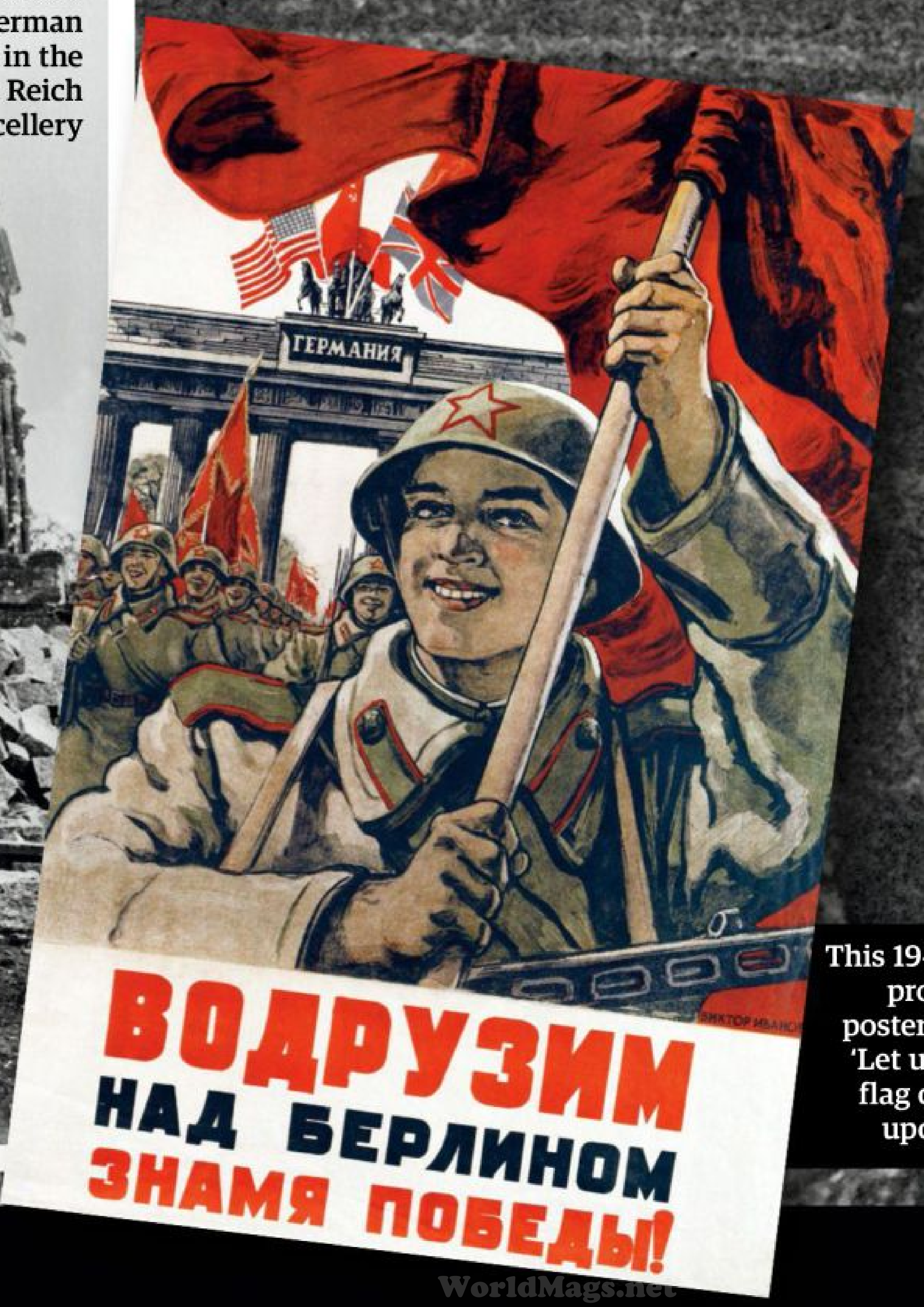
"HITLER ROARED THAT 'ANY COMMANDER WHO HOLDS BACK HIS TROOPS WILL FORFEIT HIS LIFE'"

## "IT'S OVER! THE WAR IS LOST!"

Back in the bunker, Hitler's grip on reality was fast disappearing. For the past few years he had increasingly overestimated the strength of his own forces and dismissed any contradictory opinion, and never more so than now as he waited for the attack from Steiner that he confidently predicted would save him and the Third Reich, just as his hero Frederick the Great had been saved by his

Soviet soldiers and a civilian try to move a fallen giant eagle and swastika inside the ruins of the Reich Chancellery


A beaten and demoralized German soldier in the rubble of the Reich Chancellery



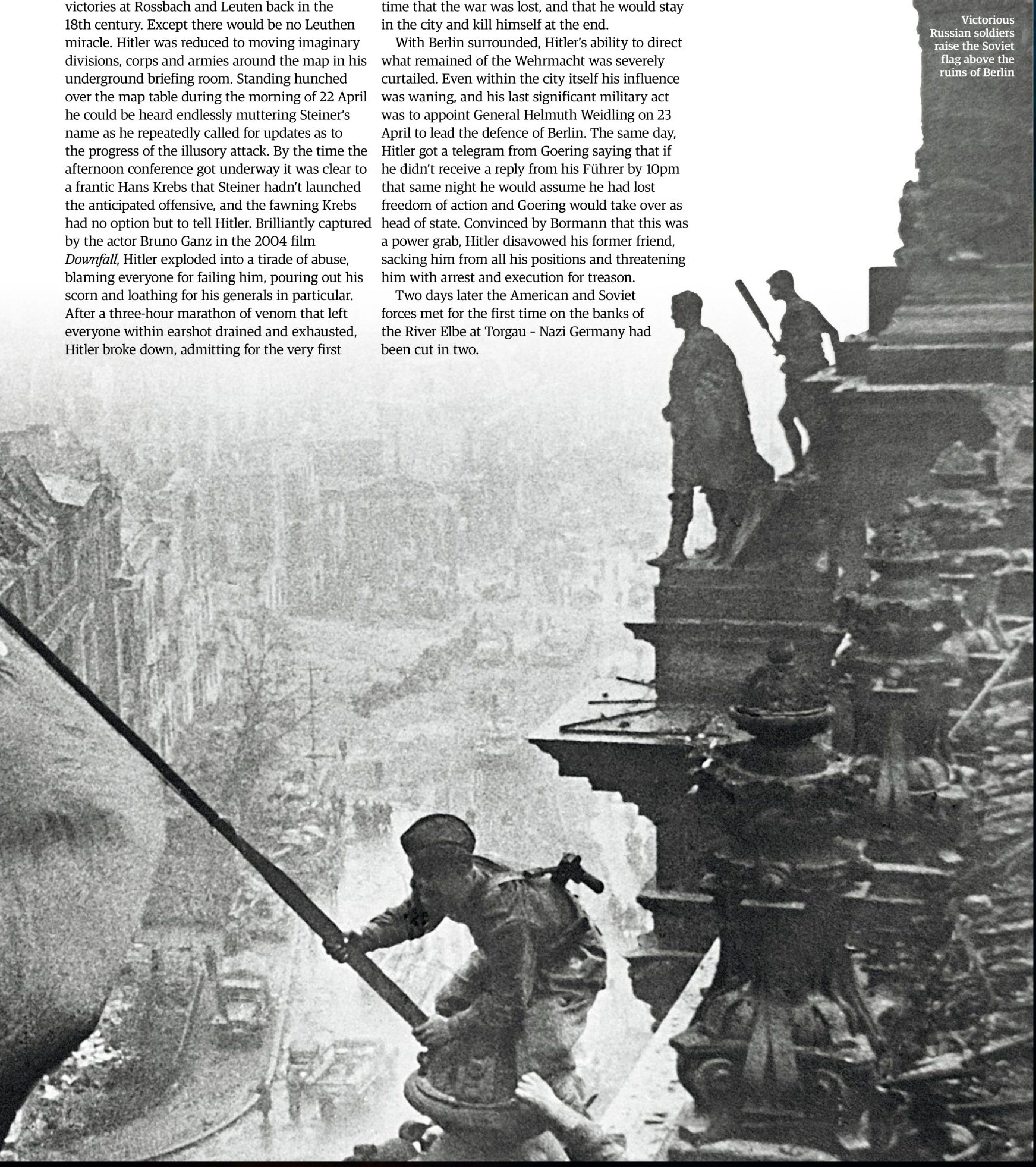
This 1942 Soviet propaganda poster declares 'Let us put our flag of victory upon Berlin'

4x © Getty Images

victories at Rossbach and Leuten back in the 18th century. Except there would be no Leuthen miracle. Hitler was reduced to moving imaginary divisions, corps and armies around the map in his underground briefing room. Standing hunched over the map table during the morning of 22 April he could be heard endlessly muttering Steiner's name as he repeatedly called for updates as to the progress of the illusory attack. By the time the afternoon conference got underway it was clear to a frantic Hans Krebs that Steiner hadn't launched the anticipated offensive, and the fawning Krebs had no option but to tell Hitler. Brilliantly captured by the actor Bruno Ganz in the 2004 film *Downfall*, Hitler exploded into a tirade of abuse, blaming everyone for failing him, pouring out his scorn and loathing for his generals in particular. After a three-hour marathon of venom that left everyone within earshot drained and exhausted, Hitler broke down, admitting for the very first time that the war was lost, and that he would stay in the city and kill himself at the end.

With Berlin surrounded, Hitler's ability to direct what remained of the Wehrmacht was severely curtailed. Even within the city itself his influence was waning, and his last significant military act was to appoint General Helmuth Weidling on 23 April to lead the defence of Berlin. The same day, Hitler got a telegram from Goering saying that if he didn't receive a reply from his Führer by 10pm that same night he would assume he had lost freedom of action and Goering would take over as head of state. Convinced by Bormann that this was a power grab, Hitler disavowed his former friend, sacking him from all his positions and threatening him with arrest and execution for treason.

Two days later the American and Soviet forces met for the first time on the banks of the River Elbe at Torgau – Nazi Germany had been cut in two.

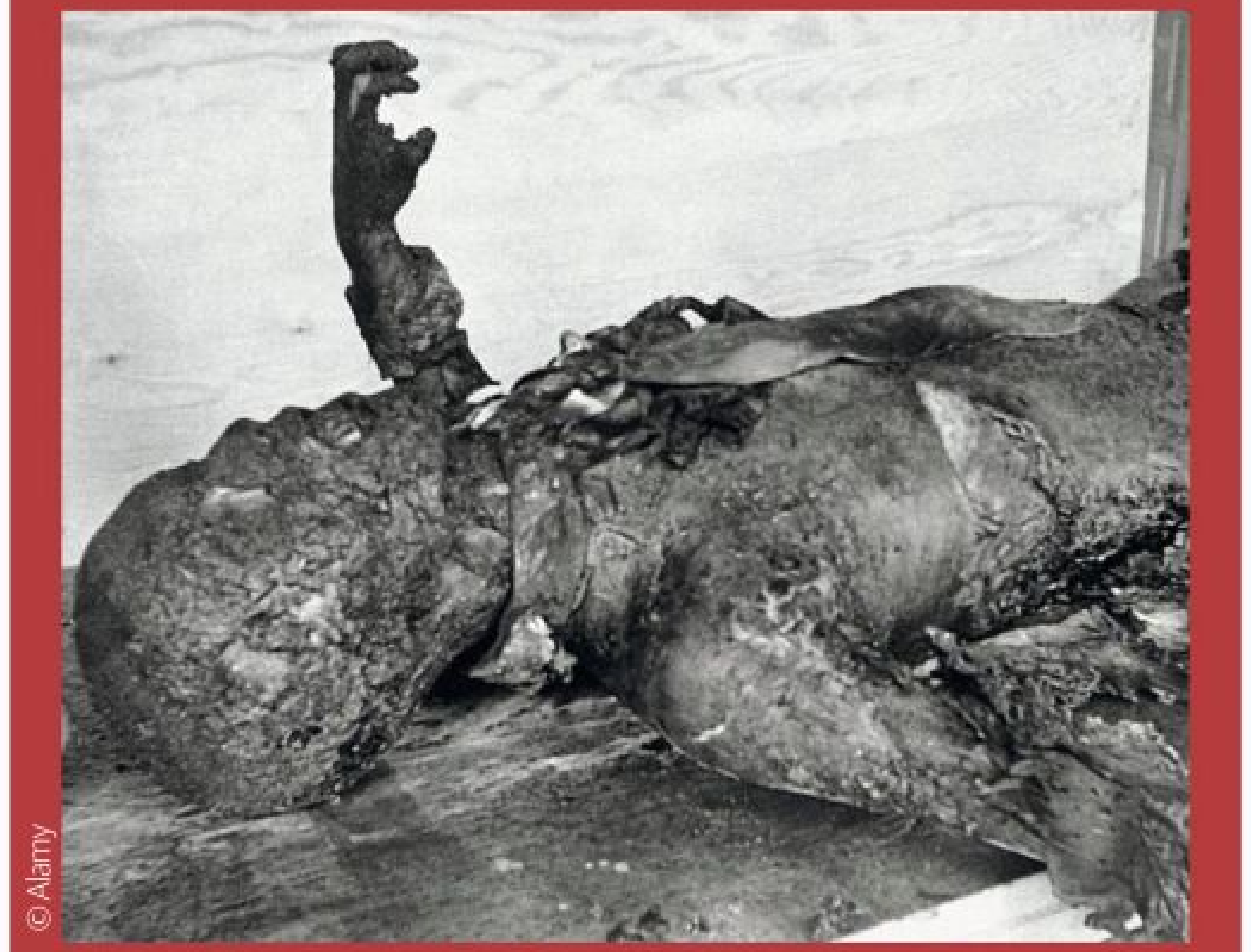


Victorious Russian soldiers raise the Soviet flag above the ruins of Berlin

# THE FATE OF THE BUNKER BUNCH

## The death of Hitler was followed by murders, suicides and escape attempts that have spawned endless conspiracy theories

With the war lost and their beloved dictator dead the two generals, Wilhelm Burgdorf and Hans Krebs, followed their leader's example and blew their brains out. Hitler's valet Heinz Linge and the Führer's SS adjutant Otto Günsche fled the bunker and were captured by the Red Army, as was Rochus Misch, who covered Krebs and Burgdorf's heads with handkerchiefs after their suicides. Stumpfegger, Bormann, Hitler's pilot Hans Baur and the one-armed Hitler Youth leader Artur Axmann managed to get across the Weidendammer Bridge as part of the mass break-out, only for Axmann to be captured and Stumpfegger and Bormann to be killed. Lack of evidence led to decades of stories that Bormann had somehow survived and escaped to South America. Traudl Junge got out of the bunker and the city and lived. However, it was the fate of the Goebbels family that plumbed the depths of tragedy. He and his wife Magda had six children: five girls and one boy. The eldest, Helga, was 12, the youngest, Heidrun, was just four. Their mother and father persuaded the SS doctor Stumpfegger to inject them with morphine to knock them out. Once unconscious, their parents crushed cyanide capsules in each of their young mouths – killing all of them. Joseph and Magda then committed suicide in the Chancellery garden. Günther Schwägermann, Goebbels's SS adjutant, had a guard fire several shots into the bodies to make sure they were dead. Petrol was then poured onto the corpses and they were torched, although the lack of fuel by this point meant they were only partly burnt.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The half-burnt body of Joseph Goebbels. After murdering their six children, he and his wife Magda committed suicide in the Chancellery garden.

A homeless German refugee consoles her son amidst the ruins of Berlin in June 1945

There wasn't a single building left intact after weeks of shelling and heavy fighting

In Berlin itself, Weidling found himself in charge of around 80,000 men; half being the remnants of four or five Army and Waffen-SS divisions trapped in the city, and the other half being elderly Volkssturm (People's Storm – the Nazi version of Britain's Home Guard) militiamen and teenaged Hitler Youth members. Perhaps strangest of all in this hotchpotch of defenders was the presence of significant numbers of non-Germans; among the ranks of the 11th SS-Freiwilligen Panzergrenadier-Division "Nordland" were many hundreds of Norwegians and Danes, and even a small number of Swedes. They were joined on 24 April by over 300 Frenchmen from SS-Brigadeführer Gustav Krukenberg's 33rd Waffen-Grenadier-Division der SS 'Charlemagne' (Französische Nr. 1). Motivated to volunteer for the Waffen-SS by a range of factors, including anti-communism and pro-Nazi feeling, these volunteers would prove to be some of the city's staunchest defenders.

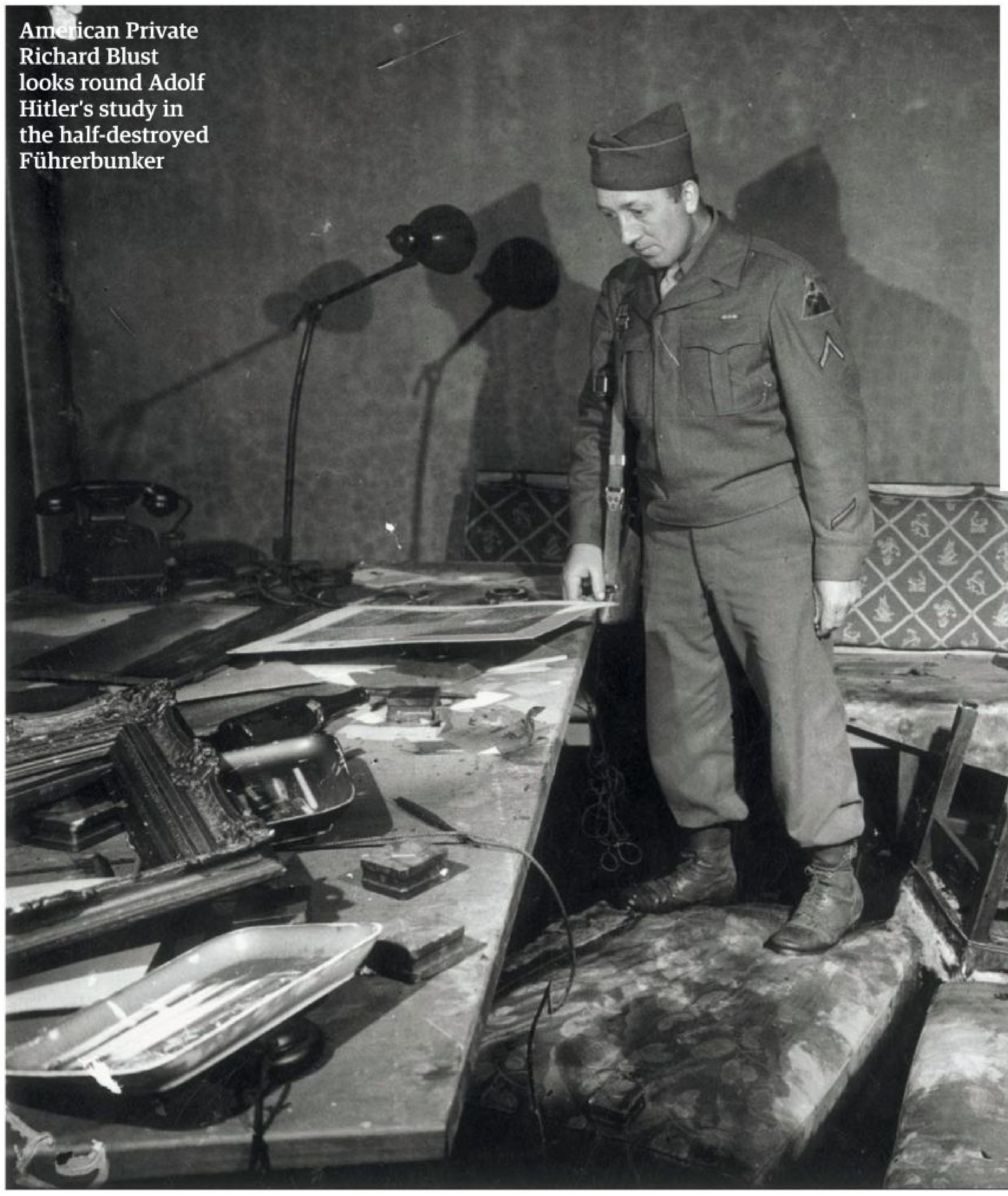
Life in the bunker now became even more surreal as its occupants became little more than bystanders to the calamity above them as the city was fought over and further reduced to rubble. Space was now at a premium, with Goebbels moving in with his wife Magda and six children. They joined a woman who – despite being Hitler's lover for over a decade – had been hidden away from the German public and prying eyes: the part-time photography model Eva Braun.

On 27 April, Hitler noticed that Himmler's SS representative, SS-Gruppenfuhrer Hermann Fegelein, was missing and a search was launched for the man married to Eva Braun's sister, Gretl. Found in his Berlin apartment in civilian clothes and preparing to flee the city, he was arrested and dragged back to the bunker. Almost paralytically drunk, he was court-martialled, taken out into the Chancellery garden and shot. That night the BBC broadcast reported that his boss Himmler, Hitler's der treue Heinrich (faithful Heinrich) had been engaged in secret peace feelers with the Allies. Hitler flew into another one of his by-now trademark rages and ordered Himmler's arrest on charges of treason.

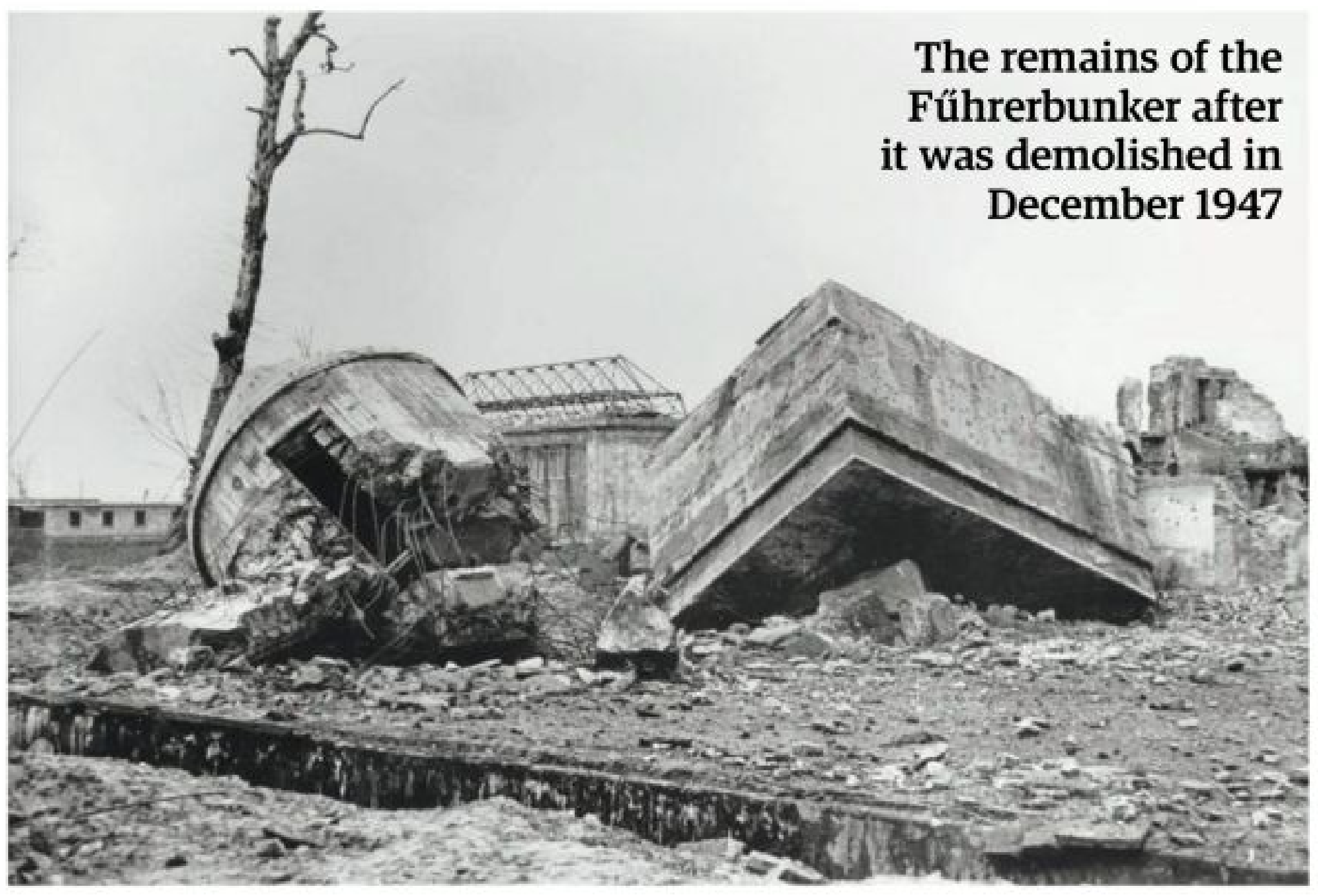
As a pleading Fegelein was executed, Henri Fenet, a French Waffen-SS officer defending the city, was brought to his divisional command post for treatment to a serious leg wound. As Fenet attempted to leave to return to his men, his commander Gustav Krukenberg demanded: "Where are you going?" Fenet replied: "Back to the battalion."

"Do not move from here, you can't stand up. Get your orders carried by messenger and stay here at headquarters."

The bespectacled Fenet protested, to no avail. As the bitter fighting raged street-to-street, the French SS in particular were successful in holding up Soviet attacks with panzerfausts. Two of their



American Private Richard Blust looks round Adolf Hitler's study in the half-destroyed Führerbunker



The remains of the Fűhrerbunker after it was demolished in December 1947

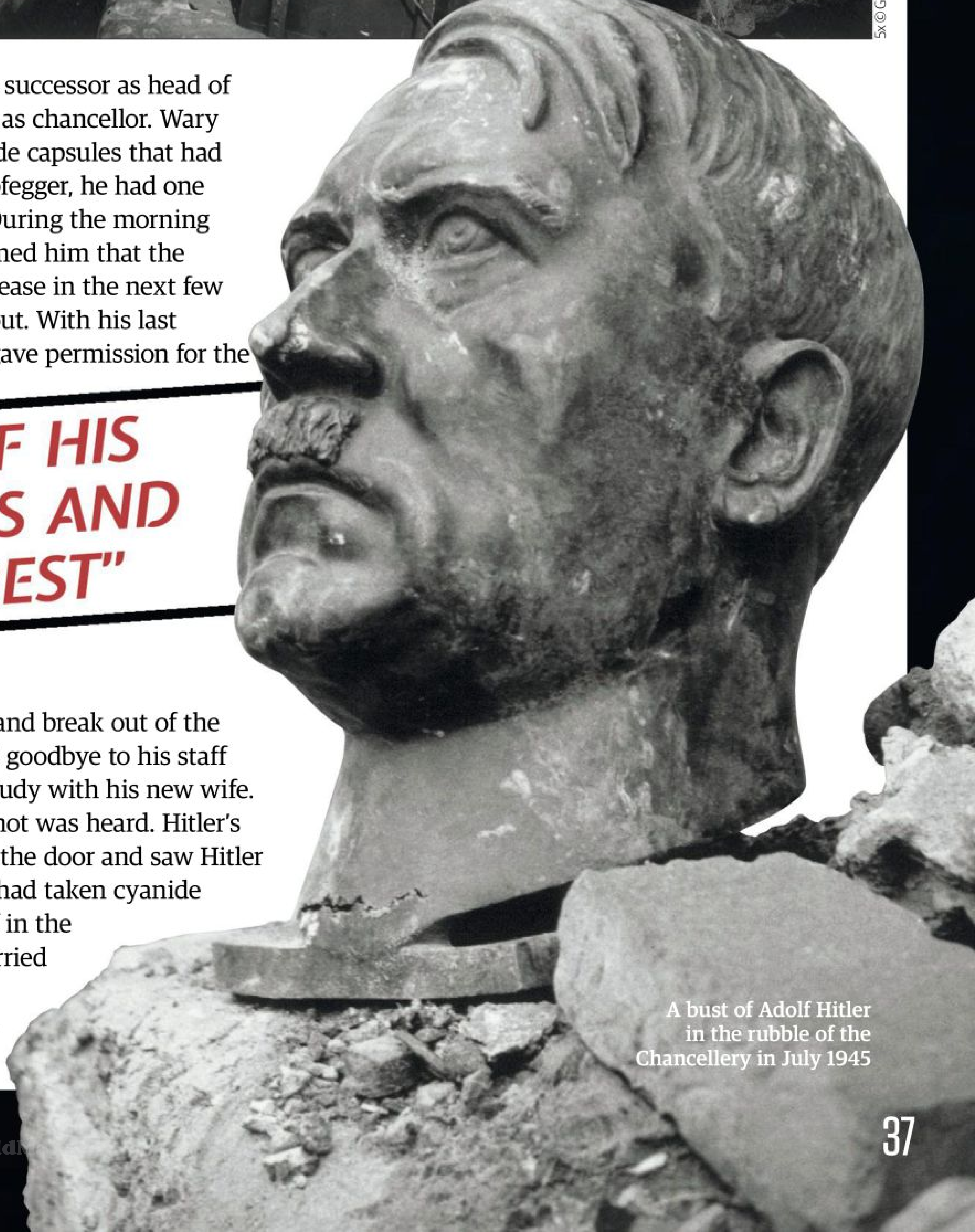
5x © Getty Images

number, François Appolot and Eugène Vaulot, won the Knight's Cross for their exploits – although both awards were unconfirmed due to the chaos enveloping the city. Wilhelm Weber – a German officer serving with the French battalion – showed a comrade a hole in a wall overlooking Wilhelmstrasse: "Look! Isn't it beautiful!" He was pointing at a Soviet T-34 tank he had just knocked-out.

> "HITLER FLEW INTO ONE OF HIS BY-NOW TRADEMARK RAGES AND ORDERED HIMMLER'S ARREST"

## THE END AT LAST!

By now, Hitler was almost completely cut-off and played very little role in the unfolding events above ground. Down in the claustrophobic depths of the bunker, he made the decision to marry, and in the early hours of 29 April – in the map room – he and Eva Braun became man and wife in a civil ceremony. After a modest wedding breakfast, he dictated his last will and testament to Traudl Junge, naming Grossadmiral (Grand Admiral) Karl Donitz as his successor as head of state, and Joseph Goebbels as chancellor. Wary of the efficacy of the cyanide capsules that had been handed out by Stumpfegger, he had one tested on his dog, Blondi. During the morning of 30 April, Weidling informed him that the defence of the city would cease in the next few hours as ammunition ran out. With his last military command, Hitler gave permission for the surviving defenders to try and break out of the shattered city. He then said goodbye to his staff and retired to his private study with his new wife. At about 3.30pm a single shot was heard. Hitler's valet, Heinz Linge, opened the door and saw Hitler slumped on the sofa – Eva had taken cyanide and Adolf had shot himself in the head. Their bodies were carried upstairs and out into the garden, doused with petrol and set alight.



A bust of Adolf Hitler in the rubble of the Chancellery in July 1945

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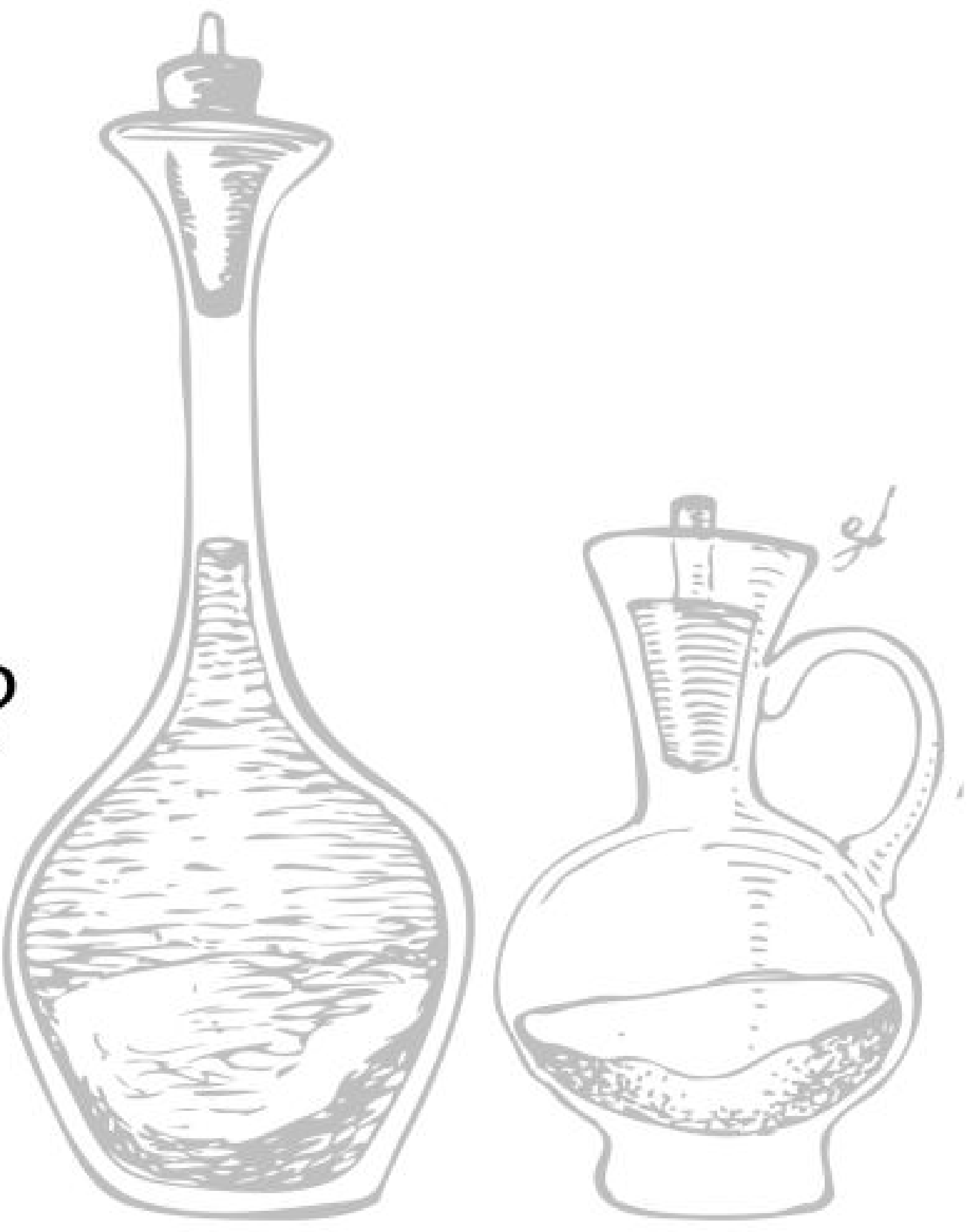
# MEDIEVAL MD

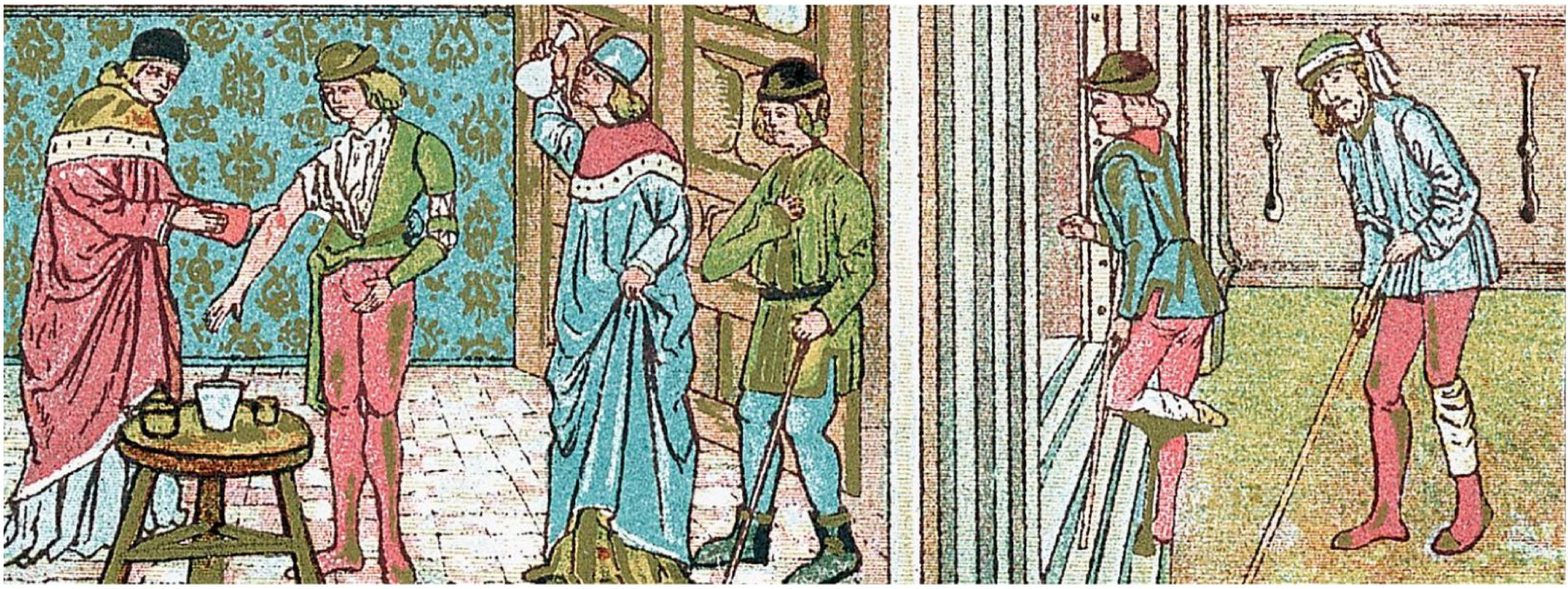


Have you been feeling under the weather lately? Consult our new medical dictionary for some of the best medieval treatments out there!

Written by Jessica Leggett

**The medical knowledge and understanding of the human body in medieval Europe was very different compared to what we know today.** It was largely based on the practices set out by physicians, in particular Hippocrates and Galen, during the ancient world and the belief that the body comprised of four humours: blood, yellow bile, black bile and phlegm – with illness occurring when they became out of balance. Each humour corresponded to one of the four elements and its associated qualities, and so blood was like air, hot and wet; yellow bile was like fire, hot and dry; black bile was like earth, cold and dry; and phlegm was like water, wet and cold. Cures often revolved around these qualities, so if a disease was considered to be cold and wet, then something hot and dry would be recommended to counteract it.

Contrary to popular myth, dissections did occur during the medieval era but they were rare and so the inner workings of the human body were not fully understood. For medieval physicians, diagnosis was determined on the appearance of the patient and observation of the symptoms, in particular measuring the pulse and analysing urine. Numerous surviving manuscripts depict charts that showed physicians how to examine urine based on its colour, smell and even taste. Treatment fell into three categories – diet, medication and surgery – which still remain today, but some of the cures featured in this list are very bizarre and we don't endorse them, nor recommend that you try them!



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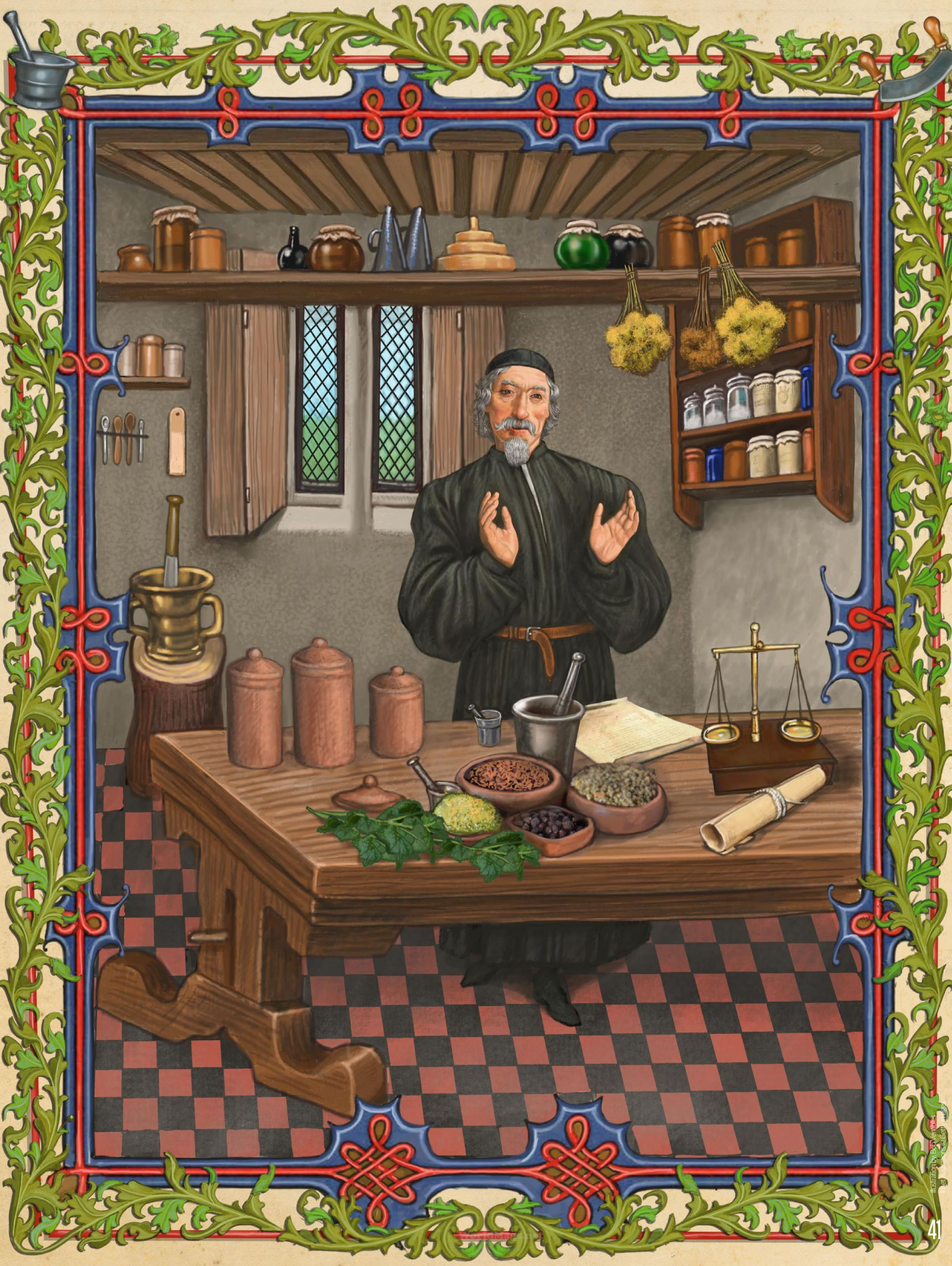

Illustration by Bob Venables
Inset illustrations © Getty Images

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# WOUNDS AND BURNS

## Medieval Diagnosis:
## Minor Injuries
## Recommended Treatment:
## Spider Webs

From time to time everybody experiences a wound or burn that they need to treat, and with no modern-day plasters to be found people in the medieval period would often use spider webs – sometimes soaked in oil and vinegar – to cover them. Spider webs were an ideal choice because they are naturally antiseptic and once they had dried they would form a hard protective layer on the injured area. Snail essence, which is packed full of anti-inflammatory properties, was also used to soothe burns and scalds and was even used as a sore throat remedy! Fresh urine was also used to cleanse wounds and burns because it was sterile, and it could sometimes be purchased from the local apothecary.

### SECOND OPINION

*There were many ways to treat wounds and burns during the medieval era, so if you're scared of spiders or snails then you may want to try a different route! Topical treatments that were frequently used included theriac and dragon's blood, but if the wound was bleeding a lot then some horse dung was applied instead. An ancient Egyptian treatment that continued into the medieval period was to use mouldy bread to treat wounds, which is fascinating considering that the antibiotic penicillin – discovered by Sir Alexander Fleming in 1928 – is derived from penicillium moulds.*

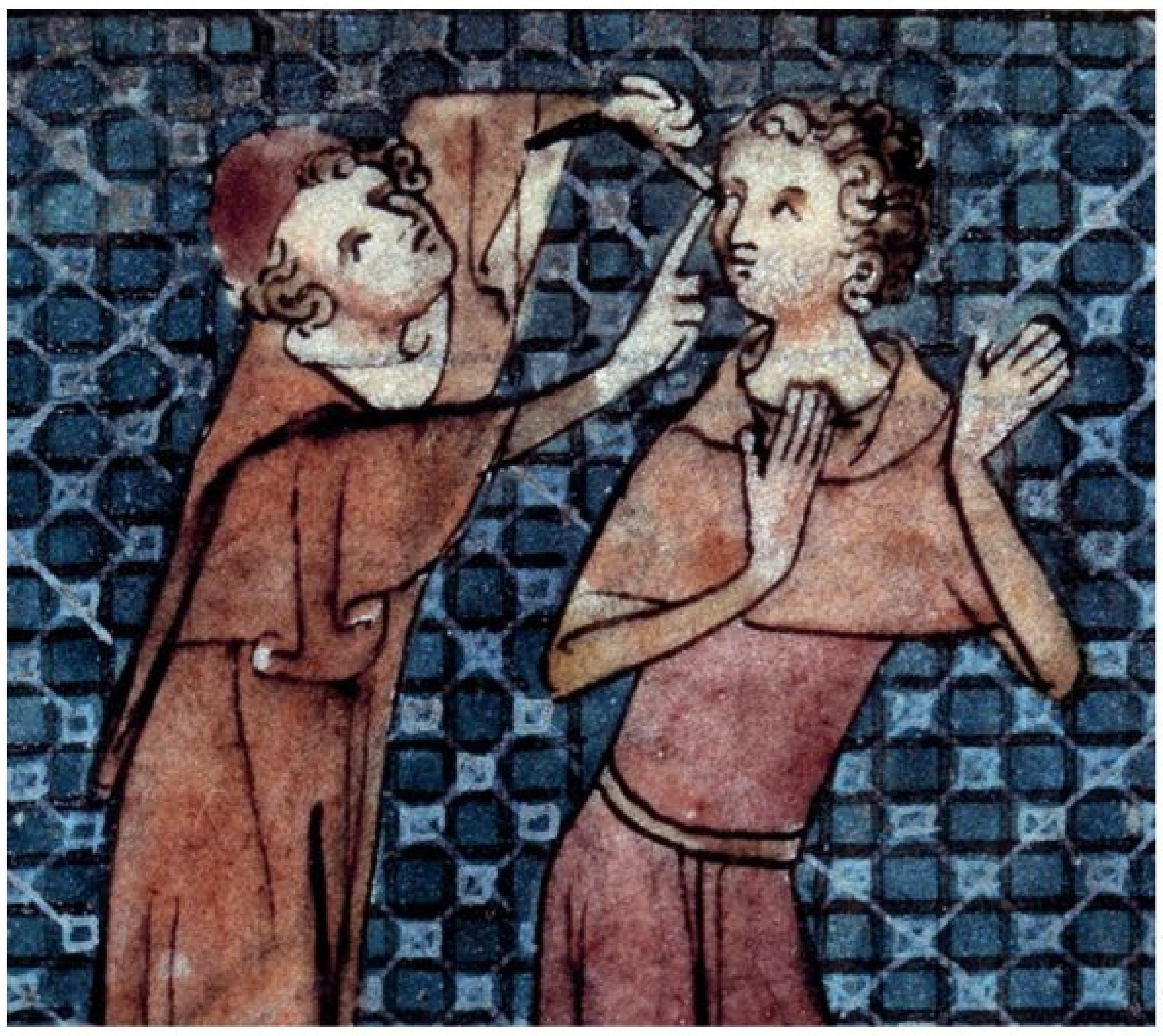
# EYE ISSUES

## Medieval Diagnosis: Cataracts
## Recommended Treatment: Needles

Most people experience problems with their eyes at some point in their life and this was no different in the medieval period. Just like today, cataracts were dealt with through surgery, with physicians using a needle to remove the cloudy lens from the eye, a procedure that was known as 'couching'. It was a difficult operation that only the most highly skilled would perform and, overall, only external surgeries were carried out during this era. For those with swollen eyes, a recipe from Anglo-Saxon manuscript *Bald's Leechbook* recommended to take a live crab, cut off its eyes and hang them around the patient's neck.

### SECOND OPINION

*Another remedy for eye infections from Bald's Leechbook, which doesn't involve cutting up live crabs, was to create a salve from onion or leek, garlic, cow bile and wine. After the mixture had been left to sit in a brass vessel for nine days, it could then be applied to the affected eye with a feather. In recent years, researchers have remade this particular salve using the exact recipe from the Leechbook and discovered that it actually kills MRSA bacteria, leading to hopes that it may hold the key to dealing with antibiotic-resistant bugs.*



© Getty Images

# EPILEPTIC FITS

## Medieval Diagnosis: The Falling Sickness
## Recommended Treatment: St Paul's Potion

As you can probably tell from this list, herbal medicines were all the rage during the medieval period and they were used for all manner of illnesses and conditions, including epilepsy. If you suffer from epilepsy, then a medieval physician would recommend that you drink St Paul's potion, which was attributed to the apostle himself. It was made from dozens of different ingredients including ginger, roses, cloves, mandrake, dragon's blood, liquorice, sage and roses all mixed together with honey and given alongside some wine. It was also a versatile medicine that could be used for stomach issues, paralysis and arthritis, but don't worry if you can't find all of the ingredients at your apothecary – there's always bloodletting!

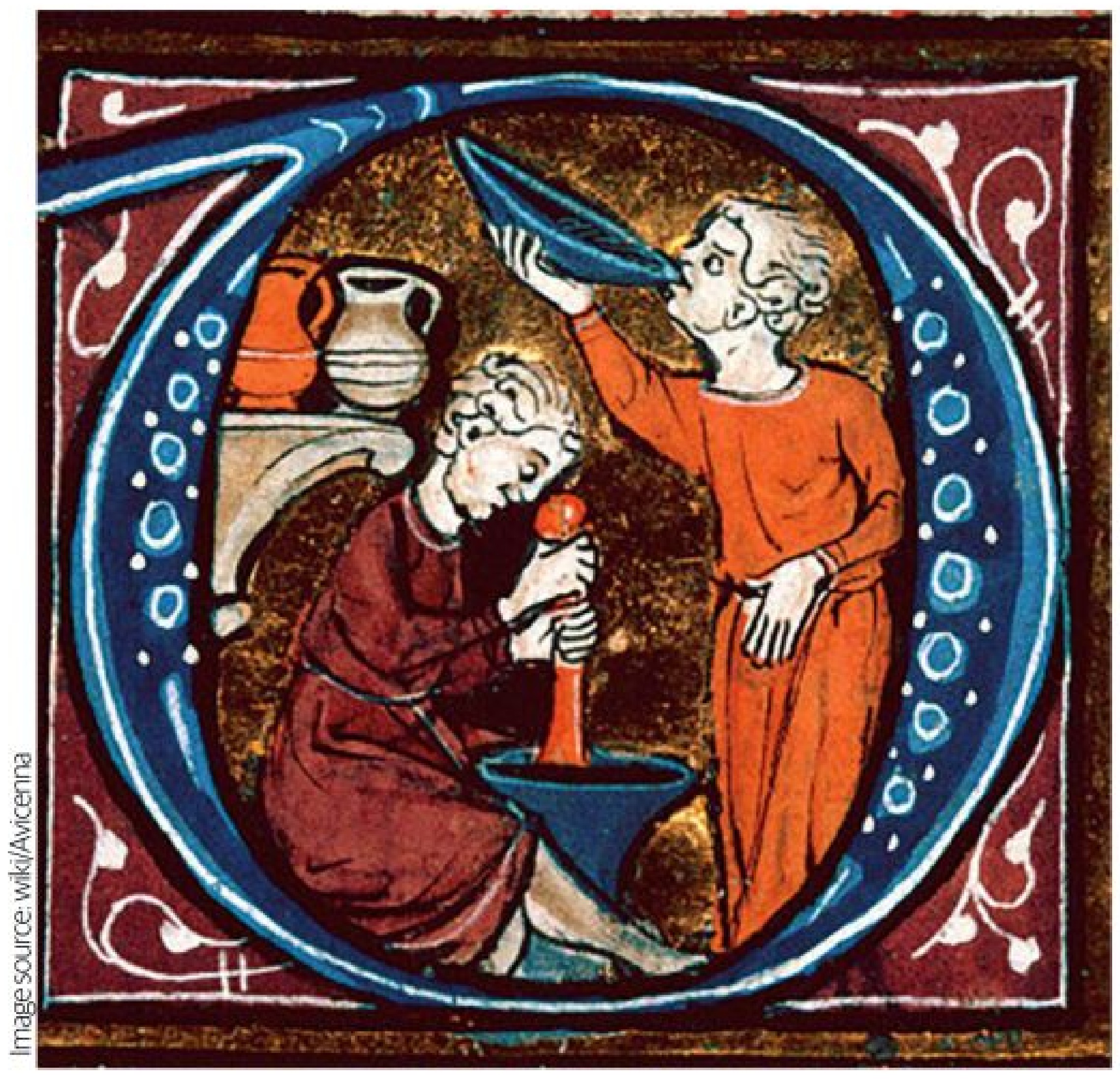


Image source: wiki/Avicenna

### SECOND OPINION

*While epilepsy is a common condition that is well understood today and can be successfully treated or controlled, its causes were not known during the medieval period. Consequently, it was assumed by many to be the result of demonic possession, with physicians performing trepanation on afflicted patients in an attempt to release the evil demon inside the body. Stemming from this superstition, magic and charms were also used to treat epilepsy and several examples of them can be found in manuscripts from throughout the medieval period.*

# FEVER AND UPSET STOMACH

### Medieval Diagnosis:

**Imbalanced Humours**

### Recommended Treatment:

**Dragon's Blood**

If you have a fever or an upset stomach – or both – then there are many medieval treatments that can deal with them. Dragon's blood, a sap from the Dracaena draco tree that was native to Morocco and the Canary Islands, was a popular medicine to drink. Blood red in colour, dragon's blood was prescribed for fevers, upset stomachs and even pain and heavy bleeding caused by menstruation. However, it was a very expensive ingredient and only the wealthy could afford it. Not to worry, though, another treatment for fevers and stomach problems was bloodletting, which restored balance to the humours.

### SECOND OPINION

*Just in case you can't get your hands on dragon's blood or you want to avoid bloodletting, you can always try one of the many medieval herbal remedies that were prescribed for fevers and stomach problems. Popular ingredients included galingale, powdered ginger or mint mixed with either wine or ale. Both ginger and mint tea are still recommended today for settling an upset stomach, promoting digestion and helping with a fever, so it seems that not all medieval medicine was on the crazy side!*

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# THE ZODIAC MAN

## Astrology played a very important role in medieval medicine

The human body was seen as a microcosm of the universe and so prognosis and treatments were linked to the movement of heavenly bodies. Each zodiac sign was assigned to a part of the body that it was believed to influence and control, leading to the 'zodiac man', an illustration that features in various surviving almanacs. Physicians always checked the position of the stars before performing any procedure, because if a sign was active then it would be dangerous to conduct treatment on the associated body part.

Aries.leo.sagittarius.sunt
Taurus.virgo.capricornus.
sunt frigida et sicca melanco
lica feminina. Occidentalia
Aries
Geminі
Cancer
Leo
Virgo
Libra
Scorpius
Sagittarius
Capricornus
Aquarius
Junius
Julius
Augustus
September
October
November
Gemini.
aquarius.
libra.sunt calida et
humida masculina
sanguinea.meridionalia.
Cancer.scor
pius.pisces.
sunt frigida et humi
da flegmatica femini
na. Septentrionalia.

**ARIES**
The Ram controlled the head and influenced the eyes, the brain, adrenal glands and blood pressure.

**TAURUS**
The Bull controlled the neck and influenced the throat, ears, vocal chords and teeth.

**GEMINI**
The Twins controlled the shoulders and influenced the lungs, arms and nerves.

**CANCER**
The Crab controlled the chest and influenced the breasts and some bodily fluids.

**LEO**
The Lion controlled the sides and influenced the heart, spleen, spine and upper back.

**VIRGO**
The Maiden controlled the stomach and influenced the abdomen, gallbladder, pancreas, intestines and liver.

**LIBRA**
The Scales controlled the buttocks and influenced the lower back, hips, endocrines and kidneys.

**SCORPIO**
The Scorpion controlled the reproductive organs, bladder, rectum and pelvis.

**SAGITTARIUS**
The Archer controlled the thighs and influenced the legs.

**CAPRICORN**
The Sea Goat controlled the knees and influenced the bones, skin and nerves.

**AQUARIUS**
The Water Bearer controlled the ankles and influenced the blood vessels .

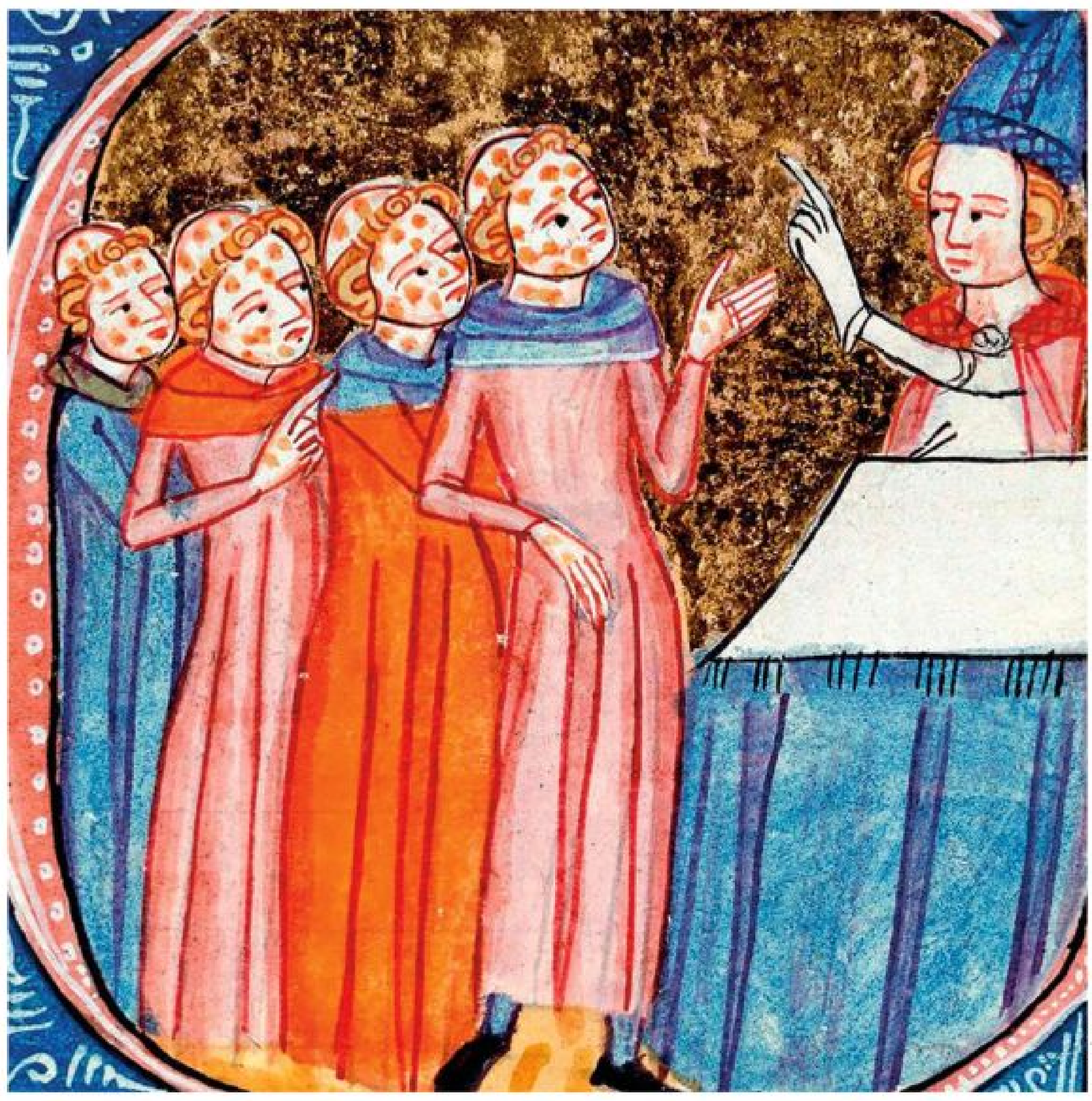
**PISCES**
The Fish controlled the feet and other extremities.

Image source: wiki/Condé Museum

## RASH AND FEVER

### Medieval Diagnosis: Smallpox
### Recommended Treatment: 'Red Therapy'

Have you been suffering with a high fever, headaches, fatigue and vomiting, with lesions appearing all over your body, turning into blisters? It sounds like you've contracted smallpox, a nasty and contagious disease, but don't worry – a bit of red therapy should sort you out! In the medieval period it was believed that the colour red had healing properties, so patients with smallpox would be wrapped in red cloth and their bedchambers draped with red hangings, and they would only drink red fluids such as pomegranate juice and red wine. In some cases, even red implements were used by physicians as part of the treatment, which was adopted in Europe following the suggestion of Persian physician Rhazes in 910. The English physician John of Gaddesden used red therapy to treat Prince John, the son of King Edward II, which he wrote about in his textbook *Rosa Medicinae*. Red therapy persisted as a treatment for smallpox for centuries, and even Queen Elizabeth I was treated with it during her battle with the disease in 1562. If you're lucky enough to survive your bout of smallpox then don't worry, you will be immune to the disease for the rest of your life!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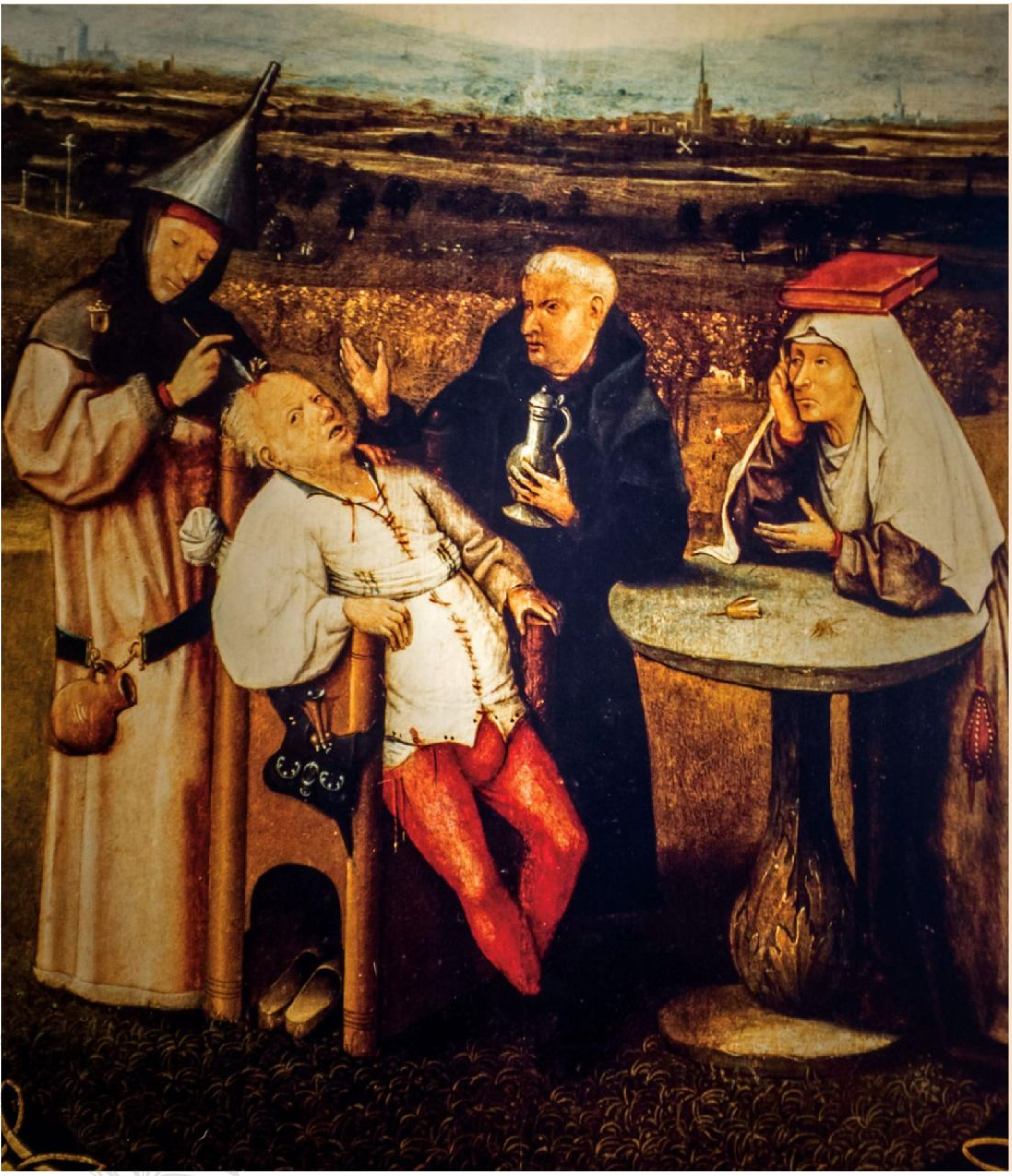

© Getty Images

## HEADACHES

### Medieval Diagnosis: Pressure Build-up
### Recommended Treatment: Trepanning

Do you have a headache or a migraine that just won't go away? In the medieval period, a popular treatment to alleviate the pain was trepanning, a procedure in which a hole was drilled into the head to relieve pressure. In reality, trepanning exposed brain tissue and the resulting wound would often become infected, ultimately leading to death. Another invasive method was suggested by Arabic physician Abu al-Qasim, which involved making an incision in the temple and sticking a piece of garlic inside it for 15 hours. Remove the garlic and leave the wound alone for two to three days and then apply some cotton soaked in butter. Once the wound develops some pus, take a red hot iron and cauterise your head.

#### SECOND OPINION

***If you don't like the sound of having a hole drilled into your head, then there are plenty of other weird medieval treatments to cure your headache! For example, Ali ibn Isa al-Kahhal, an Arabic physician between the 10th and 11th centuries, suggested that you should tie a dead mole to your head in order to cure a headache. For a herbal alternative, one Anglo-Saxon recipe from Bald's Leechbook recommended mixing beetroot and honey and applying the juice on your head, before lying back in the sun and allowing the juice to run down your face.***

# LESIONS AND NUMBNESS

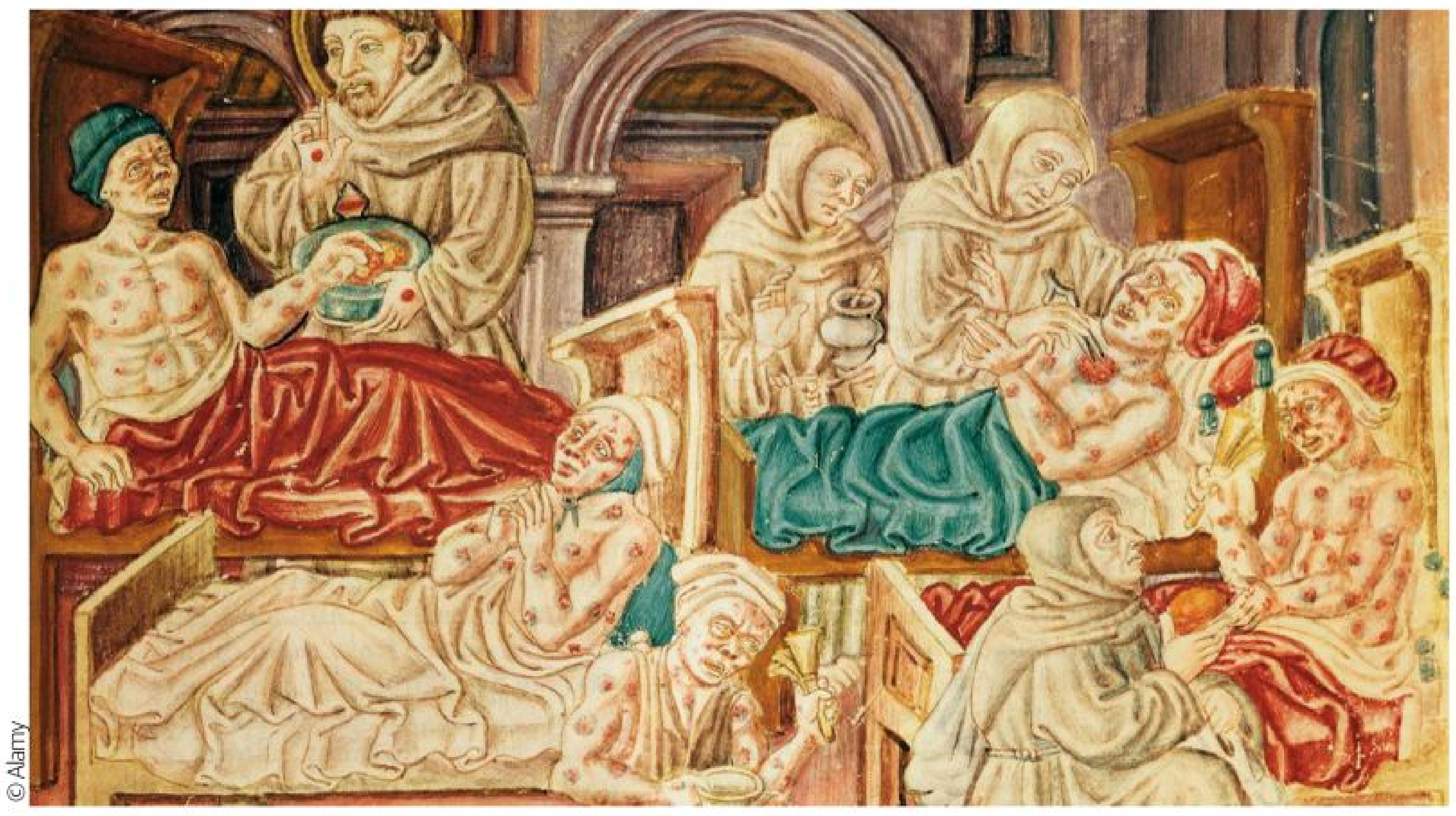
## Medieval Diagnosis: Leprosy

## Recommended Treatment: Treacle

Have you had to leave your home and move into a leper house or hospital after being diagnosed with dreaded leprosy? Well, don't despair, because there are treatments out there for you! Theriac, also known as treacle, was a standard topical medicine that was used by medieval physicians to cure leprosy, applied to the lesions on the patient's skin. It was an ointment, or compound, made from up to 70 different ingredients – including the flesh of vipers – and it was believed to cure a wide range of ailments, from digestion issues, jaundice and asthma to the plague. Another popular topical treatment for leprosy was mercury, which we now know is a poisonous substance.

### SECOND OPINION

*If the thought of applying theriac or mercury to your skin doesn't appeal to you, then you can always turn to good old bloodletting. It was commonly believed that leprosy was the result of too much black bile in the body and that the blood needed to be purified in order to restore the balance between the humours. With this in mind, a more extreme treatment was to bathe in the blood of either children or virgins as another way to clean the blood – however, animal blood was often used instead.*



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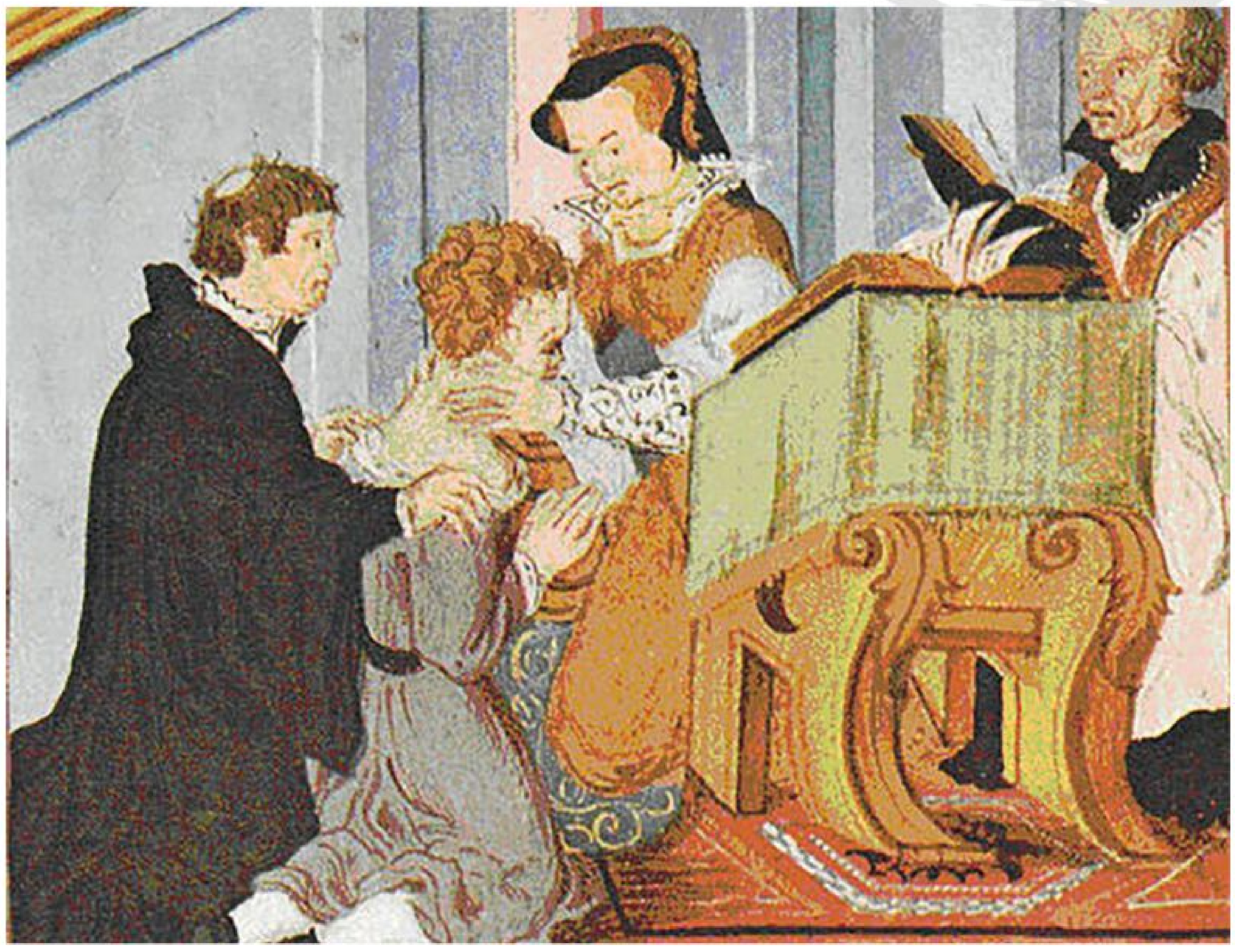


Image source: wiki/Levina Teerlinc

# NECK SWELLING

## Medieval Diagnosis: Scrofula

## Recommended Treatment: The King's Touch

If the lymph nodes in your neck are swollen and painful, then you may have scrofula – a skin disease caused by tuberculous bacteria that could prove fatal in medieval times. Thankfully there was a cure for scrofula: the 'king's touch'. Also known as the 'royal touch', the monarchs of England and France held ceremonies where they would touch hundreds of people suffering from scrofula and supposedly cure them, which lead to the disease being commonly referred to as the 'king's evil'. Superstition played a huge role in medieval medicine, offering explanations for the unknown, so it's no surprise that the 'king's touch' was so popular. The seeming ability to perform such a miracle also emphasised the belief that the monarchs had been given the divine right to rule by God, reinforcing their position.

# HOT, SWOLLEN JOINTS

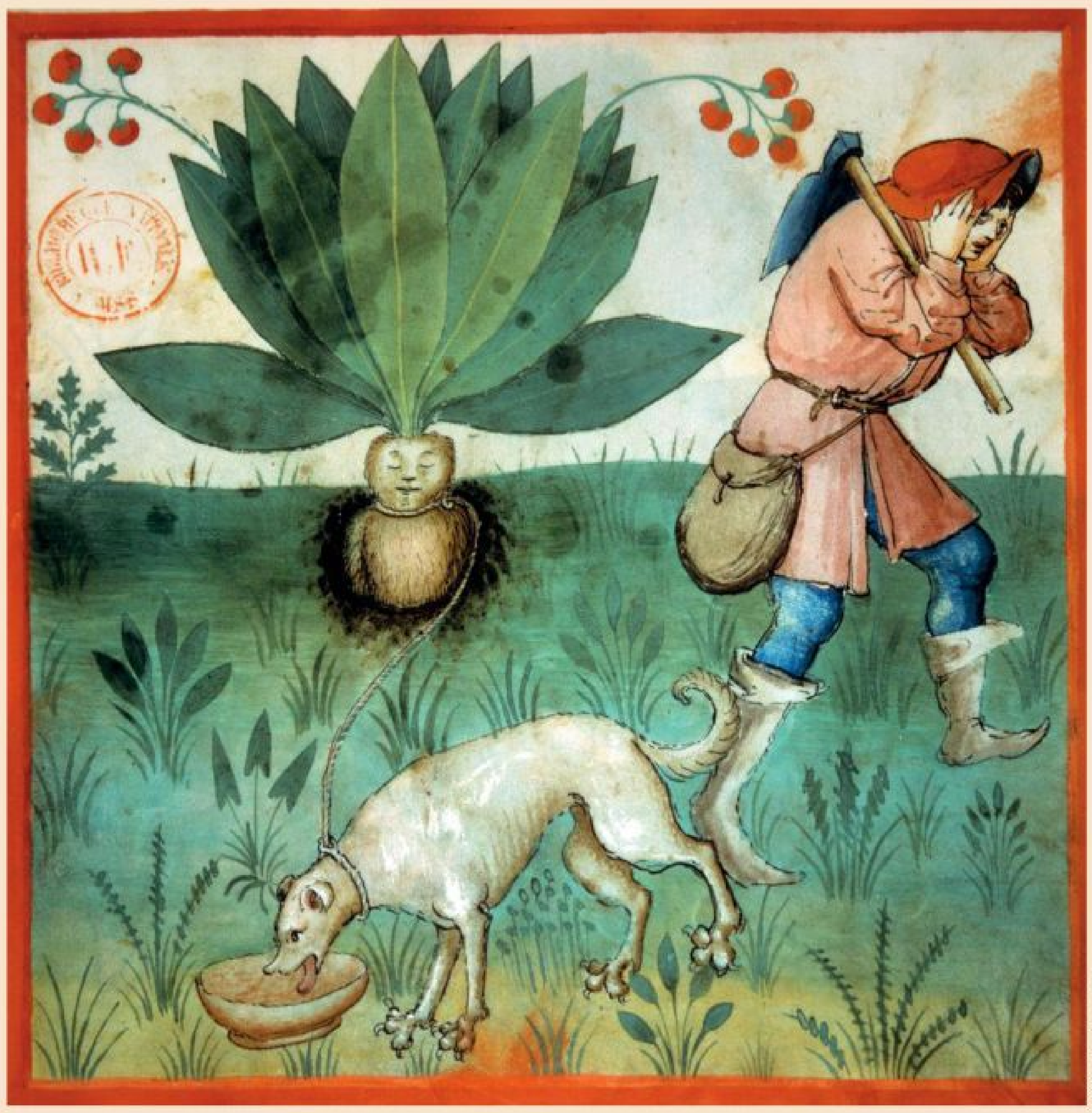
## Medieval Diagnosis: Gout

## Recommended Treatment: Mandrake

Nobody wants hot, red, swollen joints that are very painful, which is why gout is such a troublesome disease. Luckily, there's a medieval treatment that can cure it once and for all! Mix some powdered mandrake with wine and drink the concoction for seven days to reduce the swelling and relieve the pain for good. Mandrake was a popular ingredient in medieval medicine and it was used to treat various illnesses, but it had to be prepared carefully as it was considered a difficult plant to harvest. This is because the roots resembled a human and it was believed that once it was removed from the earth, the mandrake would release screams that could cause madness. To prevent this, make sure to stuff your ears with mud so that you can't hear them!

### SECOND OPINION

*If you don't want to risk being driven mad by a mandrake, there's another herbal medicine that's a lot safer to prepare. Mix wine, cumin, leeks and laurel berries together and drink the mixture every day until you're cured. If all else fails, it's worth trying some bloodletting to restore the balance between the humours as it was believed that gout was caused by excess phlegm.*



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# DEPRESSION

## Medieval Diagnosis: Melancholia

## Recommended Treatment: Flower tea

In the medieval period there were several different ways to treat melancholia, which we would identify as depression today. Peonies were believed to have healing properties and were frequently used for medicinal purposes, which includes helping those dealing with melancholy. A drink would be made from peony roots and given to patients, however it probably wouldn't have helped them at all because we now know that peony roots are actually poisonous! The physician Rhazes was forward-thinking when it came to his understanding of melancholia and mental illness, and he recommended baths for patients as well as an early form of behaviour therapy.

### SECOND OPINION

***It is important to note that mental health and illness was not understood properly during the medieval period and it was often attributed to evil demons and witches. As a result, patients were also subjected to barbaric treatments such as starvation, drowning and beatings. They were also locked away in asylums for the insane.***

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Temperance campaigner Carrie Nation was renowned for using a hatchet to smash up bars

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# THE WOMEN WHO MADE PROHIBITION

A century ago America banned booze, with women leading the charge for and against Prohibition

**Written by June Woolerton**

**When America went dry in 1920, the newspapers were filled with images of the men in high office who had ordered Prohibition into being and the male enforcement officers who were smashing booze into history.** But behind this masculine façade lay a reality few could deny. Prohibition, one of the biggest social changes in the Western world in decades, was down to women.

Through social pressure, protests and relentless campaigning, female prohibitionists had turned the religious push for temperance that grew steadily in 19th century American communities into the dominant political issue of the early 20th century. It didn't matter that they couldn't vote. The populist politician William Jennings Bryan acknowledged that "women are largely responsible for national Prohibition, which was secured without equal suffrage".

With no official political voice for women, the final push for a booze ban came from men. It was Wayne Wheeler, the famously ambitious leader of the Anti-Saloon League, who helped draft the Act covering the legislation required to implement the 18th Amendment, which banned the "manufacture, sale or transportation of intoxicating liquors". That Act carried the name of Andrew Volstead, the Republican politician who sponsored it. Both men had grown up in a world where female prohibition campaigners had influenced education, scientific thought and media debate. They, like millions of other men of voting age, had been brought up on the message that booze was bad. And male politicians across the United States were well aware that opposing prohibition and the women who wanted it could be fatal for their career ambitions.

This overarching influence was a long way from the origins of the large-scale organised female opposition to alcohol. As early as 1831, there had been 24 women's groups in America campaigning for temperance, but often these early crusaders wanted to control how much people drank rather than stop them imbibing altogether. Those first crusaders were giving voice to an increasing belief in local communities, especially rural, that drink was to blame for many of society's problems. Wives and mothers were targeted by ministers, especially in fledgling Protestant churches, with the message that alcohol was draining money and morals from their family homes.

With no employment opportunities of their own, women were warned that alcohol threatened their very livelihoods as it made their husbands weak and more prone to accident, injury or worse. The dangers posed to their children, of growing up in poverty, were underlined in sermons and pamphlets. Women were told their role was as the moral guardian of their home and their community, and it was a message an increasing number took to heart.

In 1853, the first Women's Temperance Convention was held in Ohio, an area that would become a focal point in the push for prohibition.

The first large formal march in Washington DC for national prohibition took place in 1913 and was dominated by women

At the time, prohibition in various forms was being debated by state legislatures across America, with intermittent local orders for booze bans coming into force, only to be repealed again. But politics was strictly a male preserve and often debated in the saloons that had sprung up in every village, town and city – buildings from which women were banned.

In the winter of 1873, a group of female campaigners in Ohio decided to target these saloons as they grew increasingly concerned about the impact of alcohol. They were inspired by the preaching of Diocletian Lewis, who spoke passionately about his mother's success in shutting a bar through the power of picket and prayer. Women began to march to saloons, where they would stand outside singing hymns and chanting before lobbying customers to change their ways. They would also implore the saloon owners to stop selling alcohol, talking about the ills they believed it caused, both physical and moral.

Marches in Hillsboro, Ohio, became the template for a campaign that started in 1874. Men were involved, too, but the public face of such campaigns was always female. The image of wives and mothers using peaceful protest to try and change society was a powerful tool that won publicity as well as some success on the ground. By the end of what became known as 'The Women's Crusade', several hundred breweries had shut their doors.

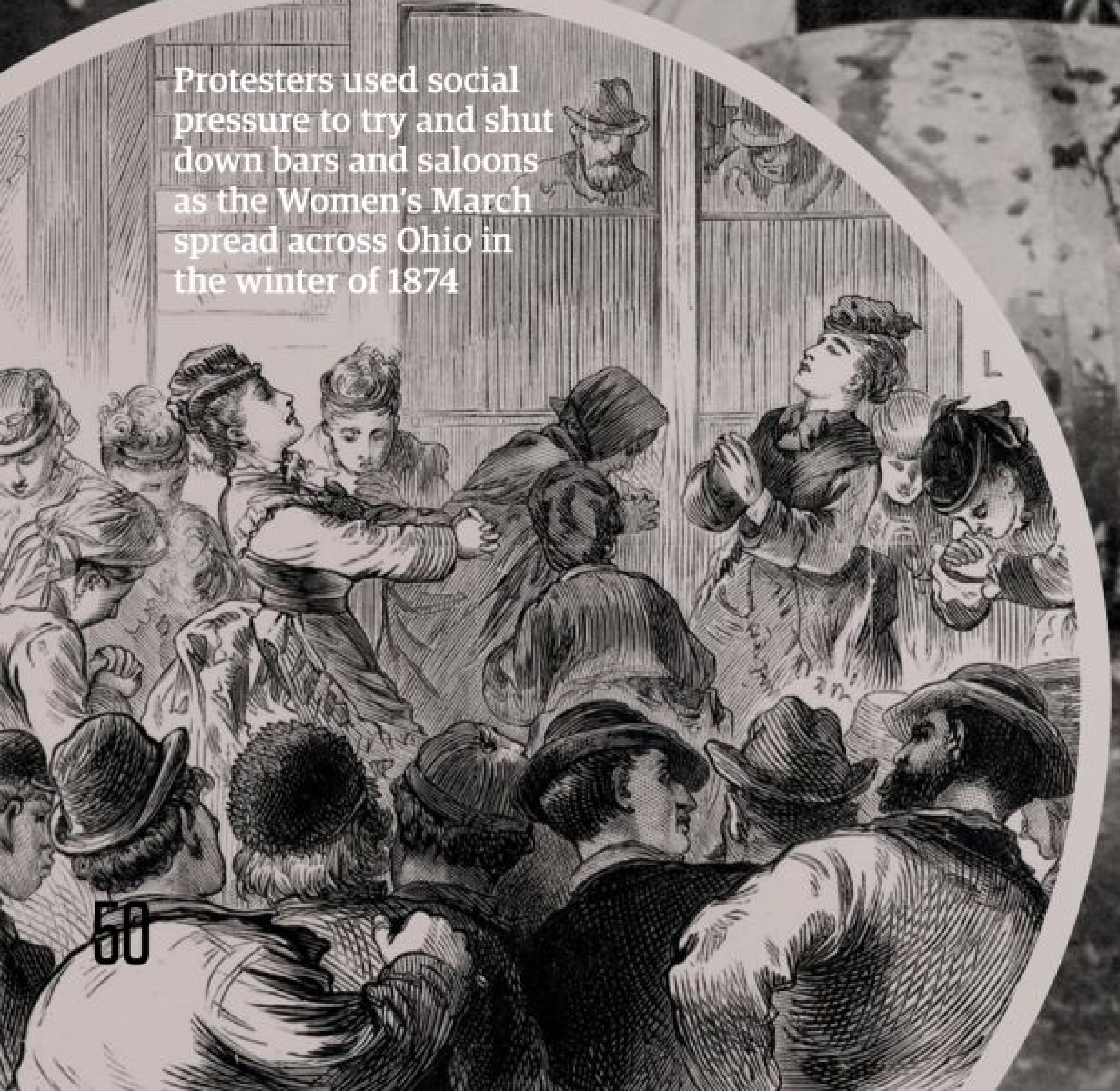
At the same time, a more formal and politically minded approach was taking shape with the formation of the Women's Christian Temperance Union. Set up in December 1873, it officially opened its doors in 1874 at a convention in Cleveland, Ohio. Its purpose was to improve every aspect of society and its methods were abstinence and a drive for purity, symbolised in its emblem of a white ribbon. It chose a noted social reformer, Annie Wittenmyer, as its first president and under her guidance it soon grew to over 1,000 chapters.

From its very earliest days, the WCTU demanded a total ban on making and selling alcohol and chose a three-pronged approach. 'Agitate, educate, legislate' became its watchwords, a recipe that it quickly set about putting into action in its battle against booze.

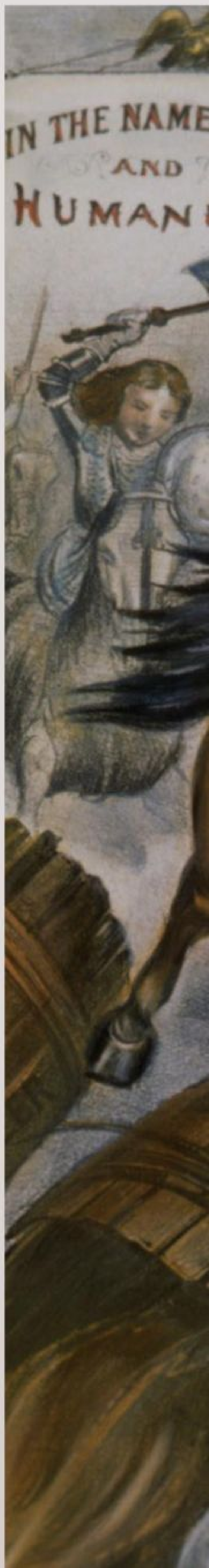
Music and theatre became new tools of protest. Throughout the 1870s and 1880s, an increasing number of popular tunes were adopted by female prohibition campaigners who set new words to them. New compositions also sprung up to spread the anti-drink message. Famous songs such as

> "MALE POLITICIANS ACROSS THE UNITED STATES WERE WELL AWARE THAT OPPOSING PROHIBITION AND THE WOMEN WHO WANTED IT COULD BE FATAL FOR THEIR CAREER AMBITIONS"

As the campaign for a repeal of Prohibition gathered momentum, WCTU members continued their public shows of support for the ban



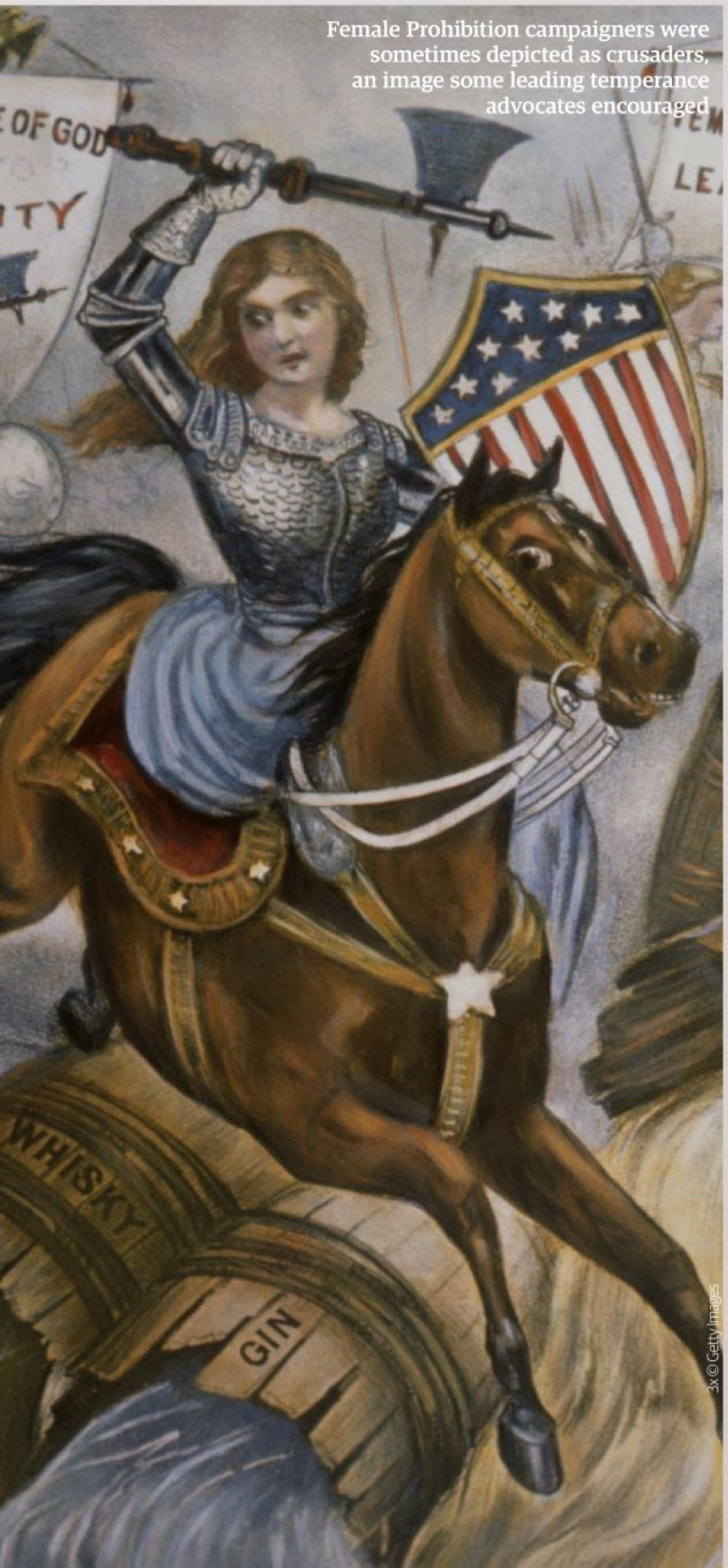
Protesters used social pressure to try and shut down bars and saloons as the Women's March spread across Ohio in the winter of 1874



*The Saloon Must Go,* which included the lines "I stand for prohibition, the utter demolition of all this curse of misery and woe" became familiar in communities across America as the WCTU grew rapidly. By 1900 there were over 150,000 signed-up paying members of the organisation in the US.

That people power was also used to gather thousands of signatures, both male and female, for petitions lobbying politicians at local, state and national levels to bring in Prohibition. The second president of the WCTU, Frances Willard, used her considerable energy to spread the organisation's messages personally. In 1883 she and her secretary, Anna Gordon, visited every city in the US with a population of more than 10,000 to try and increase support for the organisation and its campaign against alcohol.

There were ongoing peaceful protests outside bars and saloons but as the movement grew in numbers and influence, agitation took on different forms. WCTU members encouraged the giving of white ribbons to newborn babies, who would have a special prayer said over them, making them part



Female Prohibition campaigners were sometimes depicted as crusaders, an image some leading temperance advocates encouraged

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## THE PROHIBITION PROPHETS

This sextet of single-minded campaigners changed American society forever

### FRANCES WILLARD

Well-educated and ambitious, Frances Willard soon saw an opportunity for wide-spread social reform campaigning in the WCTU. She told her followers to "do everything" and was famous for her energy, travelling tens of thousands of miles every year to campaign for prohibition.

### ANNA ADAMS GORDON

President of the WCTU when Prohibition came in, Anna Adams Gordon was right-hand woman to Willard for decades. She was well known for her artistic skills, writing many of the songs and poems that were used to educate children against the dangers of drink.

### LILLIAN M N STEVENS

She had already succeeded in helping have prohibition inserted into the Maine Constitution when she was elected as President of the WCTU in 1898. She was credited with helping create the formidable administration of the organization that helped it hold such influence in US society.

### MATILDA CARSE

Founder of the publishing arm that gave the WCTU such PR scope, Matilda Carse oversaw the establishment of a company that was to be run and owned only by women. Carse also set up the organisation's headquarters, the Temperance Temple, in Chicago.

### CARRIE NATION

One of the most famous prohibition campaigners was also one of the most controversial. After a string of personal problems, Nation made it her mission to ban booze and set about it with a hatchet, which she used to smash up bars. She became a celebrity but her behaviour soon became so extreme she ended up in a mental institution.

### ANNIE WITTENMYER

A well-respected and noted social campaigner, Wittenmyer became the first President of the WTCU but moved on after four years in the role. She later worked on campaigns for war widows and nurses.

WOMENS CHRISTIAN TEMPERANCE UNION
FOR GOD AND HOME AND NATIVE LAND
HARRIS & EWING

The use of white as a propaganda tool was popular among WCTU campaigners, some of whom wore it to present a petition in favour of prohibition in Washington in 1909

W.C.T.U.
THE FURNITURE EXHIBITION COMPANY

Campaigns for temperance became organised public demonstrations for prohibition as the 20th century began

3x © Getty Images

of the movement from their earliest days. Children were a vital tool in publicising the battle to ban booze. At election time, they would be dressed all in white and taken to the polling stations where they would chant poems underlining the evils of drink, with the aim of encouraging male voters to support candidates who shunned alcohol.

Children and young people became a vital target in the female push to deliver prohibition. From the earliest years of the WCTU, there were concerted efforts to influence education policies to ensure that a new generation grew up with an ingrained hatred of alcohol. In 1879, the organisation began lobbying for all schools to include lessons on the benefits of temperance and the evils of drink. Under the guidance of Mary Hannah Hunt, it established a Department Of Scientific Temperance Instruction that continually pressured lawmakers to put prohibition at the heart of the education agenda. By 1902, they had succeeded in every state apart from Arizona.

Campaigners also targeted firms producing schoolbooks. In 1887, the WCTU wrote to over 200 publishers asking them to ensure that texts on hygiene contained detailed descriptions of the dangers of alcohol, as well as chapters on direct links between drinking and anti-social behaviour and crime. There was also a reminder that books following these guidelines would win the approval of an influential board run by the WCTU that was instrumental in directing schools on which books they should buy. By the early 20th century, over 40 such texts were in circulation. The lessons were often delivered by female teachers as education was one profession open to women. By the start of the 1900s, a new generation of voters was coming of age and their education had been increasingly dominated by the prohibition message.

But learning wasn't confined to the younger generation. As the idea of national prohibition began to gain ground, female campaigners showed a talent for spreading their message through the printed word. In 1879, the Women's Temperance Publishing Association was set up – it was the idea of Matilda Carse, who'd become a passionate anti-alcohol campaigner following the death of her son

## HOW AMERICA'S DRINK WENT DOWN THE DRAIN

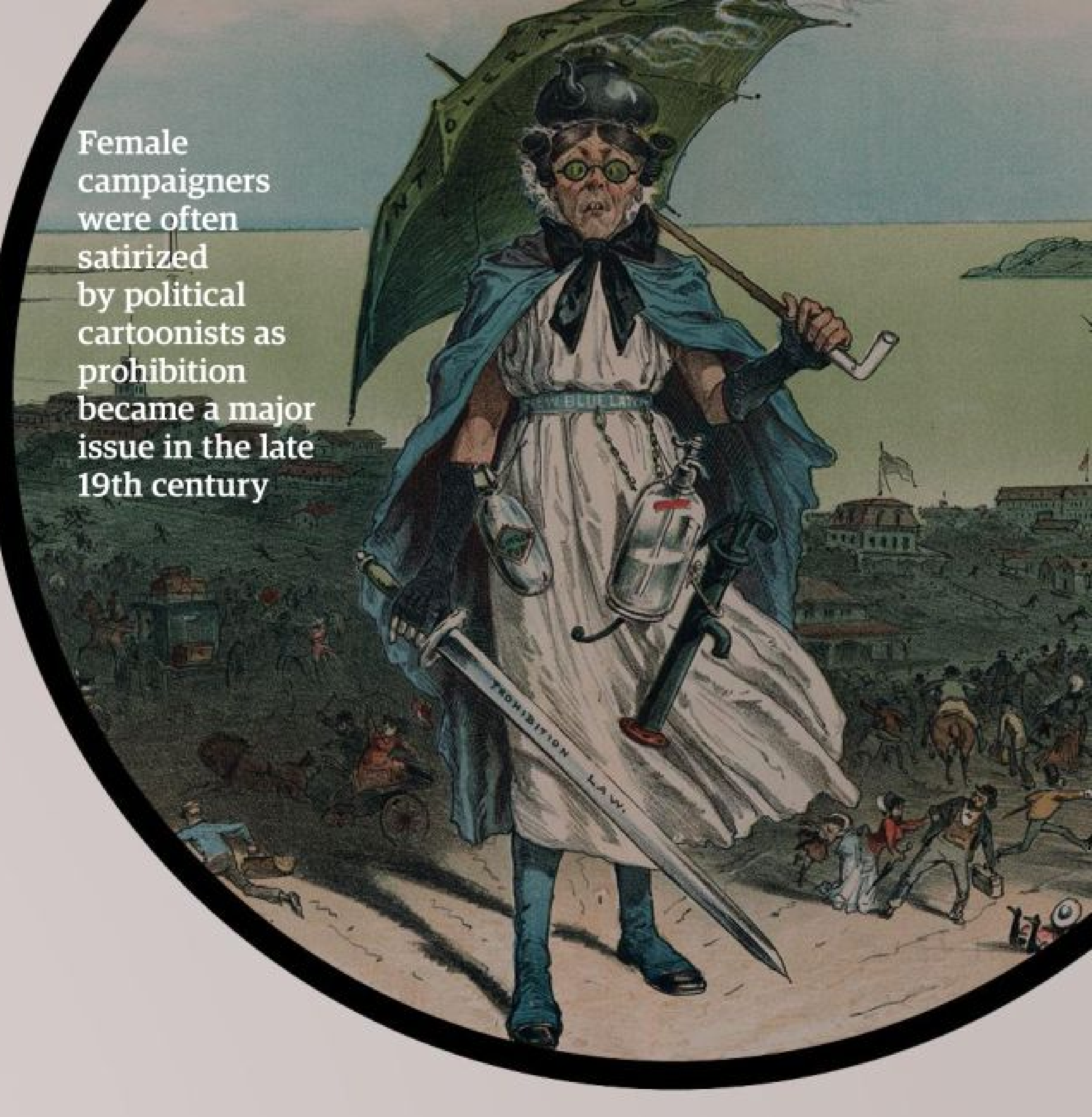
The national ban on booze was designed to stamp out the demon drink forever

PROHIBITION AIMED TO OUTLAW ALCOHOLIC DRINKS AND REGULATE THE WAY THEY WERE MADE, USED AND SOLD

ALCOHOL WAS DEFINED AS ANY KIND OF INTOXICATING LIQUOR THAT WAS 0.5% PROOF OR MORE BY VOLUME, FAR STRICTER THAN MANY PROHIBITION ADVOCATES HAD DEMANDED

PLENTIFUL SUPPLIES OF ALCOHOL WERE TO BE PROTECTED IN THE NATIONAL INTEREST FOR USE IN RESEARCH AND IN THE PRODUCTION OF DYE AND FUEL

ALCOHOL COULD BE DRUNK IN A PERSON'S HOME OR AT A HOUSE WHERE THEY WERE A LEGITIMATE GUEST, ALTHOUGH THEY COULDN'T TAKE DRINK TO HOTELS OR RESTAURANTS


Female campaigners were often satirized by political cartoonists as prohibition became a major issue in the late 19th century

in an accident involving a drunk carriage driver. It published a weekly paper, *The Signal*, which from 1880 onwards spread the prohibition message to a growing readership – at its high point it had a circulation of 90,000. The WCTU also produced pamphlets that were distributed widely and taken on the increasing number of visits to mining and railroad camps.

Within a few years of its formation, the WCTU had become one of the most influential organisations in America. Under the energetic leadership of Frances Willard, it began to focus more on bringing about legislation to achieve its aim of a ban on booze. In 1882, she steered it towards an alliance with the Prohibition Party, which had been set up in 1869 and was gaining votes year on year. In the 1884 presidential election, the WCTU encouraged members to push their male relatives to back the group. Willard and her administrators also offered support in organising the Prohibition Party to maximise its revenues and voting appeal.

The two were natural bedfellows. The Prohibition Party had backed female suffrage from its earliest days and allowed women to stand for major roles in the group, while the WCTU also actively campaigned for total suffrage. But for Willard and fellow high-profile campaigners like Anna Gordon, prohibition was one way in which their voice could be heard. Willard encouraged her followers to "do everything", inspiring them to campaign on a wide range of issues to try and bring about social change. While the female prohibitionists couldn't cast a ballot, they were increasingly aware of their ability to change laws and the governments that made them through their social influence.

But as the 20th century dawned, they found a new supporter of their plans for Prohibition. The Anti-Saloon League, formed on a national level in 1895, quickly became a powerful voice in the battle against drink. Like the WCTU, it lobbied at all levels of government for a ban on the manufacture and sale of alcohol. Many of its most prominent members were young enough to have grown up in the schools and communities so heavily influenced by the prohibition ideas pushed by the WCTU. They were also new masters at political manipulation, working strategically to return candidates who would back an alcohol ban. By the time the United States entered World War One in 1917, the prohibitionists had the political numbers to make their dreams a reality.

As national Prohibition took hold in 1920, women's organisations continued their fight against alcohol. The Women's National Committee For Law Enforcement was set up in 1922 to campaign for stricter enforcement of Prohibition laws, and within ten years it had millions of members. Women gained the vote in 1920 and took on increasingly public roles in politics. In 1926, the committee's founding member, Lucy Peabody, appeared before Congress to argue for a harsher endorsement of the ban. However, while circumstances had changed, the guiding ethos of the women's movement on prohibition hadn't. Lucy Peabody told her audience that "we represent the home, the school, the church".

Prohibition did produce an improvement in public health and social conditions. But it also brought other changes for women. Saloons and bars had been the preserve of men but speakeasies, which sold contraband booze, weren't so restrictive. They were illegal anyway so had no notion of upholding any law that forbade entry to women. Within a few years, female drinkers were rubbing shoulders with men.

The underground trade in drink, and the role organised crime played in its continuation, led another group of women to join the fight to repeal Prohibition. In 1928, the wife of a leading member of the Association Against The Prohibition Amendment wrote a call to arms to fellow women. Pauline Sabin's article, published in *Outlook Magazine,* outlined the problems she saw in illegally brewed alcohol and the rise of speakeasies. "I was one of the women who favoured prohibition," she wrote, before adding, "I am now convinced it has proved a failure." She began to attract a group of new female campaigners. Middle class and moneyed, they saw repealing Prohibition as a social necessity and their cause soon attracted big numbers.

Groups against a booze ban sprang up. The Women's Organisation For National Prohibition Reform began in 1929 while Molly Pitcher Clubs, named after the American Revolution heroine, also campaigned to repeal the 18th Amendment.

It was this new group that won the day. In 1933, the 21st Amendment brought Prohibition to an end. The WCTU continued its quest to remove alcohol from American life but the issue had lost its potency in politics. The pictures announcing the repeal were dominated by men and the often lone female figure of Pauline Sabin. But all those looking at them, as Prohibition finished, were aware that the battle over booze had been dominated by women and their crusades had changed America forever.

> **"POPULIST POLITICIAN WILLIAM JENNINGS BRYAN ACKNOWLEDGED THAT 'WOMEN ARE LARGELY RESPONSIBLE FOR NATIONAL PROHIBITION, WHICH WAS SECURED WITHOUT EQUAL SUFFRAGE'"**

TRANSPORTING LIQUOR REQUIRED A PERMIT, BUT PEOPLE WERE ALLOWED TO MAKE, SELL AND CARRY ALCOHOL FOR SACRAMENTAL PURPOSES

INDIVIDUALS WERE STILL ALLOWED TO BUY INTOXICATING LIQUOR IF PRESCRIBED BY A DOCTOR BUT THEY WERE LIMITED TO ONE PINT EVERY TEN DAYS

HOME BREWING WAS ALLOWED WITHIN REASON – EACH HOUSEHOLD COULD PRODUCE UP TO 2000 GALLONS OF 'NON-INTOXICATING CIDER OR FRUIT JUICE' A YEAR AS LONG IT WAS BELOW 0.5% PROOF

BUYING AND SELLING RECIPES FOR MAKING ALCOHOLIC DRINKS WAS OUTLAWED AND NO ONE WAS ALLOWED TO ADVERTISE BOOZE FOR SALE

# THE HISTORY OF WEREWOLVES

## *How the mythical beast has adapted and evolved through successive cultures to become one of humanity's abiding legends*

Written by Tanika Koosmen

**The werewolf as we know it today in fantasy and science fiction novels, films and TV shows has a significant and extensive history.** Cultures across the world have incorporated the beast into their mythology, folklore and literature, creating a historical tradition that is often lost or forgotten in the face of the CGI werewolf of the modern era. The very first werewolf in literature actually stretches as far back as literature goes, to the *Epic Of Gilgamesh*, which is the oldest surviving text in history, dated around 2100 BCE. This werewolf is a very small part of a larger story, courtesy of the goddess Ishtar, who transforms a humble, pious shepherd who sacrifices goats in worship of her. However, the single reference in this poem signifies to scholars of literary history that a larger tradition existed, integrated into the stories and lore of the people.

### ANCIENT ORIGINS

When Greek and Roman literature adopted the werewolf tradition, it was across numerous genres: ethnographic travel texts, philosophical musings and astrological poetry. Initially, the belief was localised to the Neurian people, who lived around modern north-western Ukraine and south of Belarus. The first account of the Neurian werewolf peoples was recorded by Greek historian, Herodotus, writing in the fifth century BCE, in a work entitled *The Histories*. While Herodotus is renowned for including wild tales in his historical writing, in *The Histories Book IV* even he admitted: "I do not believe this story, yet nevertheless they tell it, and even swear it to be true."

Stories of werewolves were also associated with the Arcadian cult, located on Mount

Illustration by: Peter Kavanagh/The Art Agency

Lykaion in Greece. On Mount Lykaion, the mythological birthplace of Zeus, there was an altar dedicated to Lykaean Zeus, or 'Wolf-Zeus', and the cult who worshipped there were believed to be werewolves. The rites of passage, as recorded in the works of Latin writer of natural history and miscellany Pliny the Elder (23-79 CE) and Greek travel writer Pausanias (second century CE), applied to the adolescent boys of the cult. One would be chosen from a lot and taken to a lake, where he would shed his clothes and hang them from a tree before swimming across the lake and transforming into a wolf. If he abstained from harming a human in the nine years that followed, he could swim back across the lake, retrieve his clothes and transform back into his human self, with the nine years added to his appearance.

Rumours circulated that the cult also practised human sacrifice (which has not yet been confirmed, although archaeological excavations of the site have found the remains of an adolescent boy buried next to the altar) and would mix human flesh with their ritual sacrifices. Pausanias himself refused to ask for details of the "secret sacrifice", instead letting "them be, as they are and were from the beginning". If a member of the cult tasted human flesh, they would take the form of the wolf. The place itself was also known for folk beliefs: in the precinct of Lykaean Zeus, for example, no one was allowed to enter, or they would not survive the year. If an animal sought refuge from a hunter within the precinct, the hunter would not pursue it, but he would be able to see that, within the temple, the animal cast no shadow.

> "When Lycaon fled, his true self infected his body and his form was changed to match. He became a wolf, and his bloodlust was turned to the cattle of the countryside"

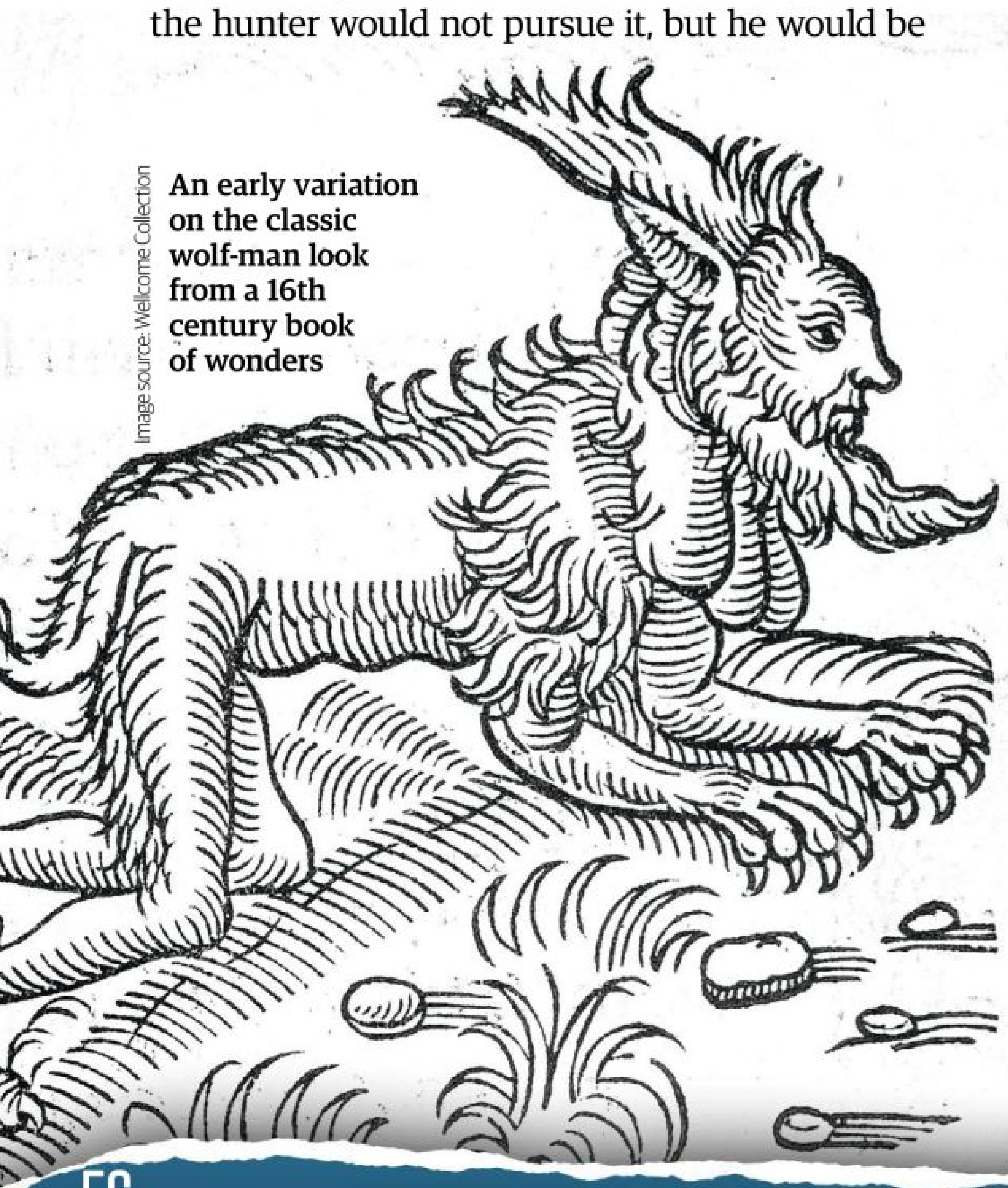

An early variation on the classic wolf-man look from a 16th century book of wonders

Image source: Wellcome Collection

To the ancient Greeks, the werewolf became representative of a behavioural deviance, a sign that the transformed man was a beast before he became a wolf. Such ideas associated with the werewolf were also adopted by the ancient Romans. For example Latin author Ovid, in his first-century CE epic *Metamorphoses*, recorded the story of Lycaon, a corrupt king who slaughtered a prisoner and served the corpse at a feast for the Roman god Jupiter. Lycaon failed in his duties to his people and to his religion, looking down on his more pious subjects and mocking the worship of the gods. When Jupiter heard of his blasphemous ways, he visited Lycaon's kingdom disguised as an elder and gave the people signs that a god was among them. When Lycaon decided to prove that Jupiter was nothing but an old man, he slaughtered a protected hostage, cooked the flesh, and prepared to serve it to the god. Jupiter, disgusted that human flesh was offered as food and offended by the lack of respect afforded to him, used his lightning to destroy Lycaon's palace. When Lycaon fled, his true self infected his body and his form was changed to match. He became a wolf, and his bloodlust was turned to the cattle of the countryside.

Other authors became entangled with the werewolf myth, adding pieces to the developing traditions. In the *Satyricon*, a bawdy novel by Latin author Petronius (c. 27–66CE), a young man tells a story at a dinner party. While walking through a graveyard with a soldier for company, the soldier removes his clothes, transforms into a wolf and runs off to attack the livestock. When the narrator arrives at his destination, he finds that his host had speared a wolf through the neck in an attempt to save her sheep. Afterwards, back at his lodgings, the narrator is disturbed to find the soldier attended by a doctor, with a large neck wound and a fever. The narrator claims that, even though the soldier was of good character, he could never dine with the werewolf again, knowing that his kind must be evil.

Even magic became a part of the story, with the theme of witchcraft in the *Eclogues* of Latin poet Virgil, published in 37 BCE. Therein, the necromancer Moeris provides herbs and poisons to the narrator for a love spell. With these poisons, says the narrator: "I have often seen Moeris turn wolf and hide in the woods, often call spirits from the depth of the grave and charm sown corn away to other fields." This connection influences later

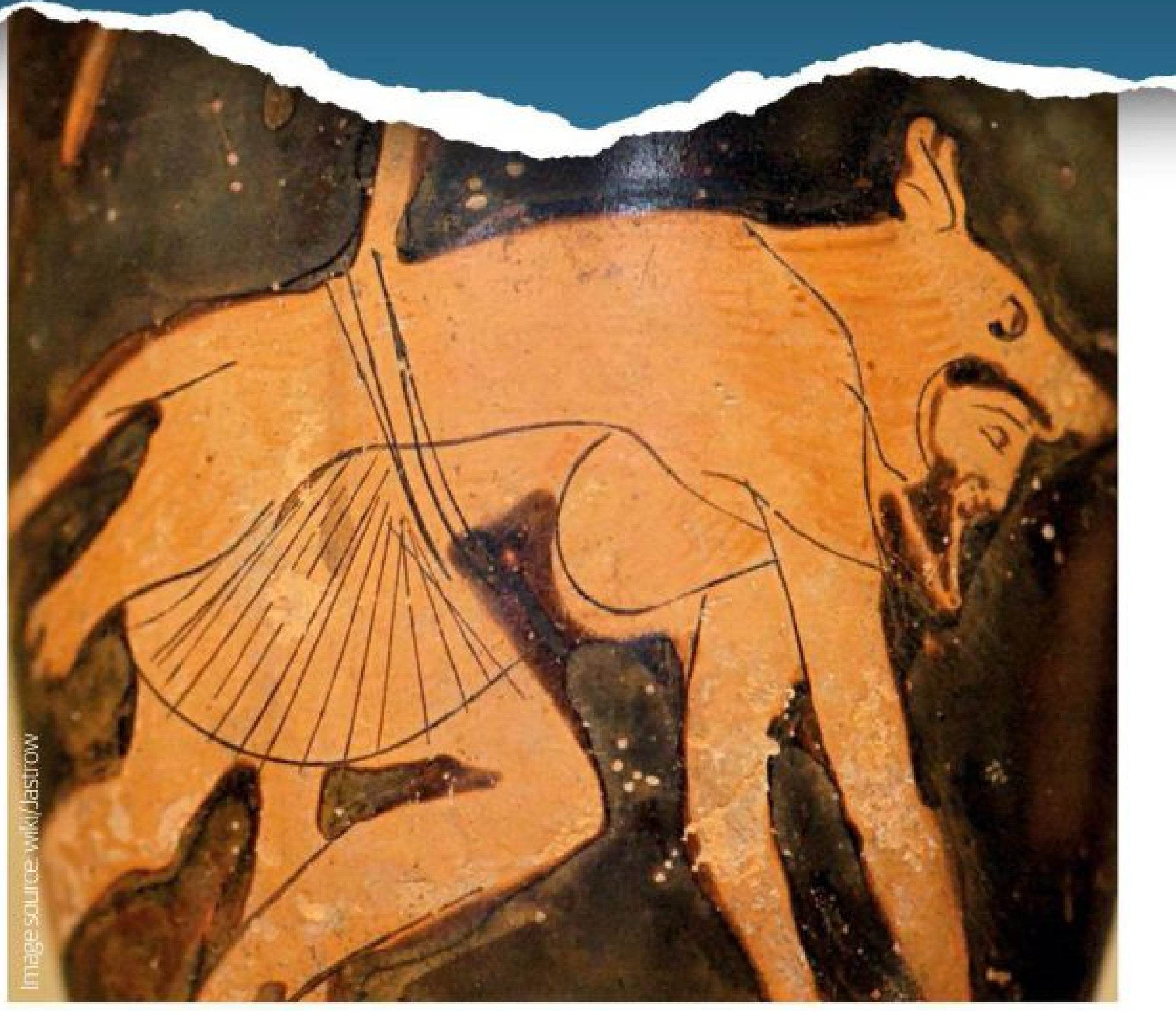


Image source: wiki/Jastrow

The wearing of wolf skins may have had an influence on the concept of werewolves

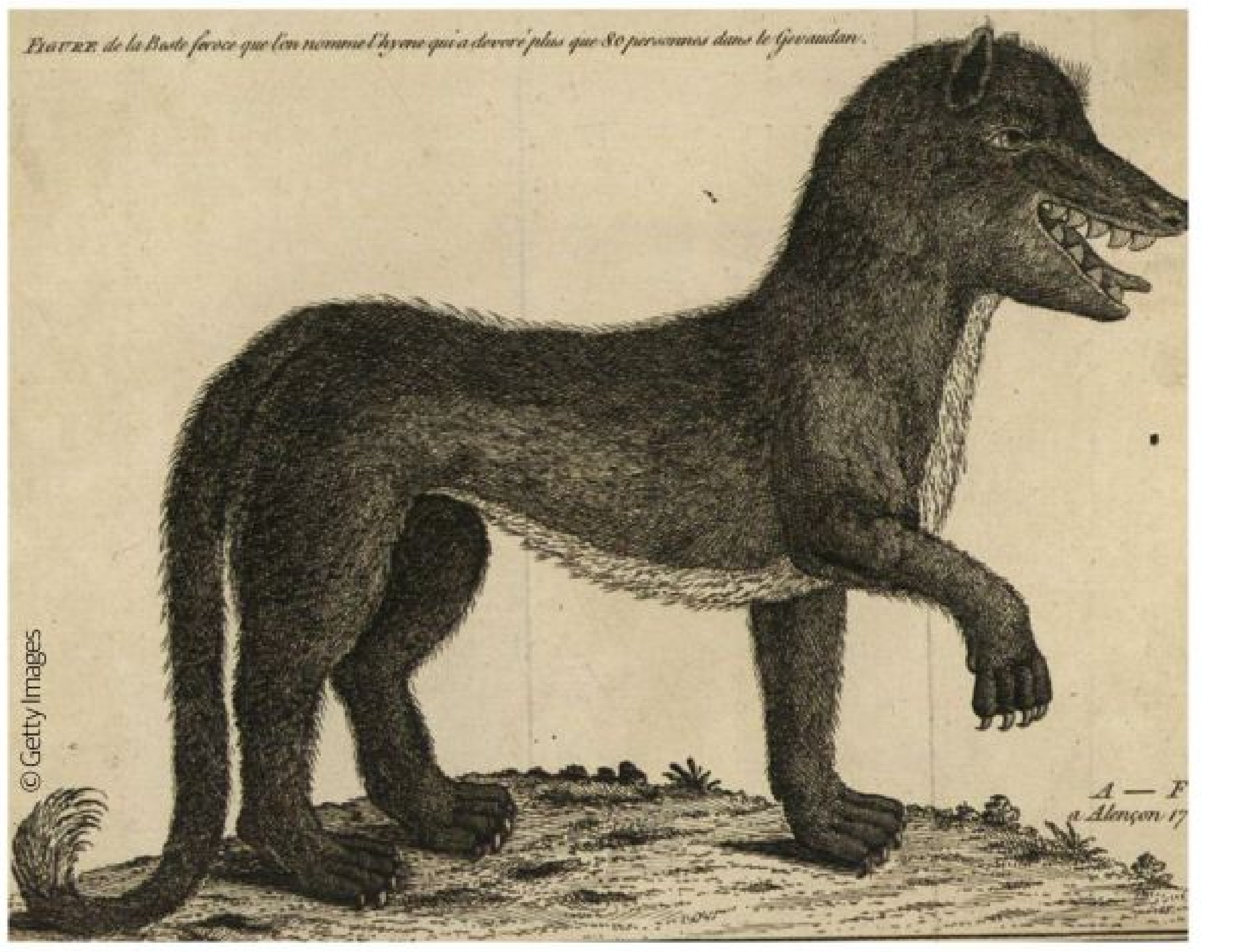


Figure de la Beste feroce que l'on nomme l'hyene qui a devoré plus que 80 personnes dans le Gevaudan.
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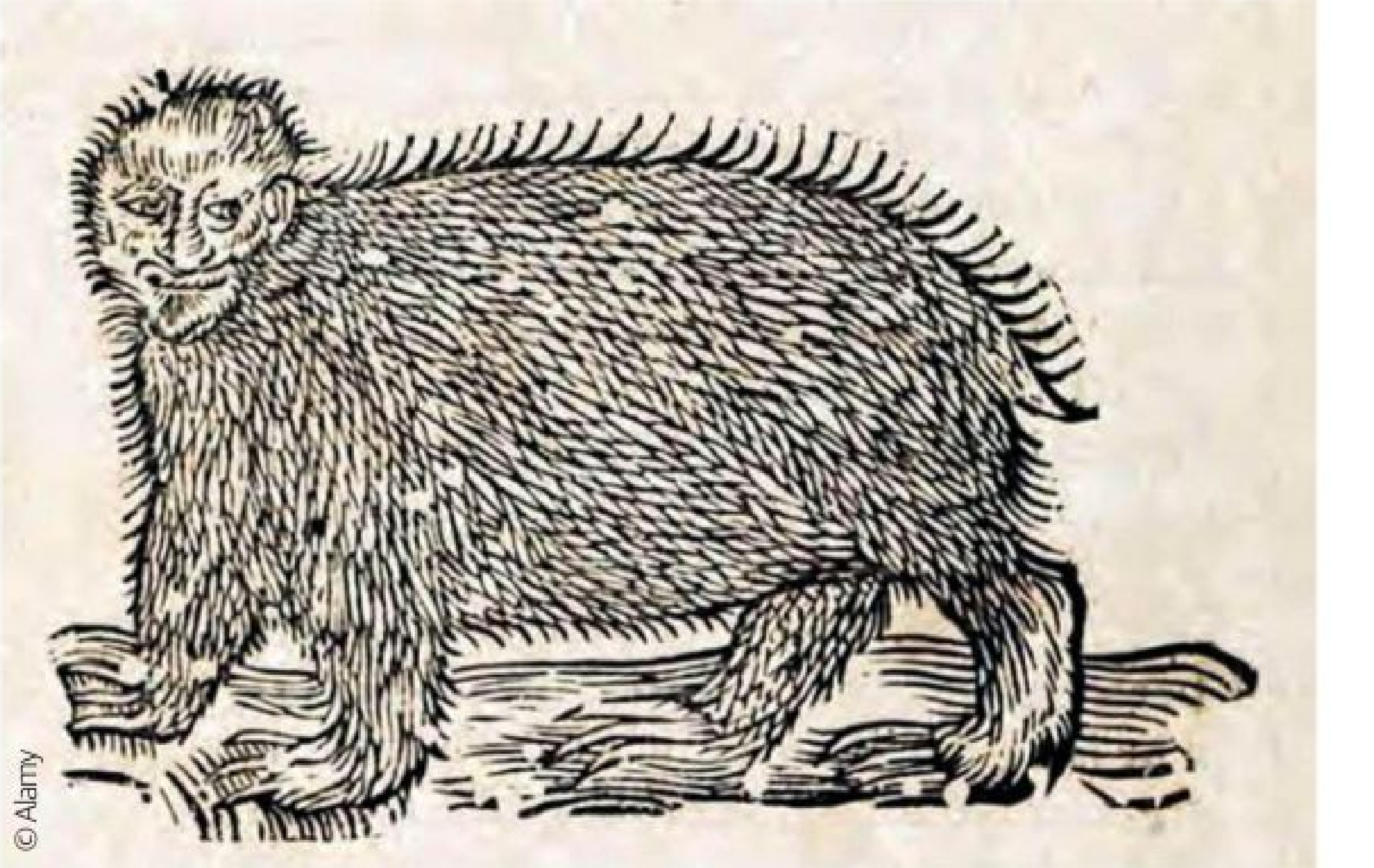
© Getty Images

A 1765 illustration of the 'Beast of Gevaudan' that's said to have killed more than 80 people in France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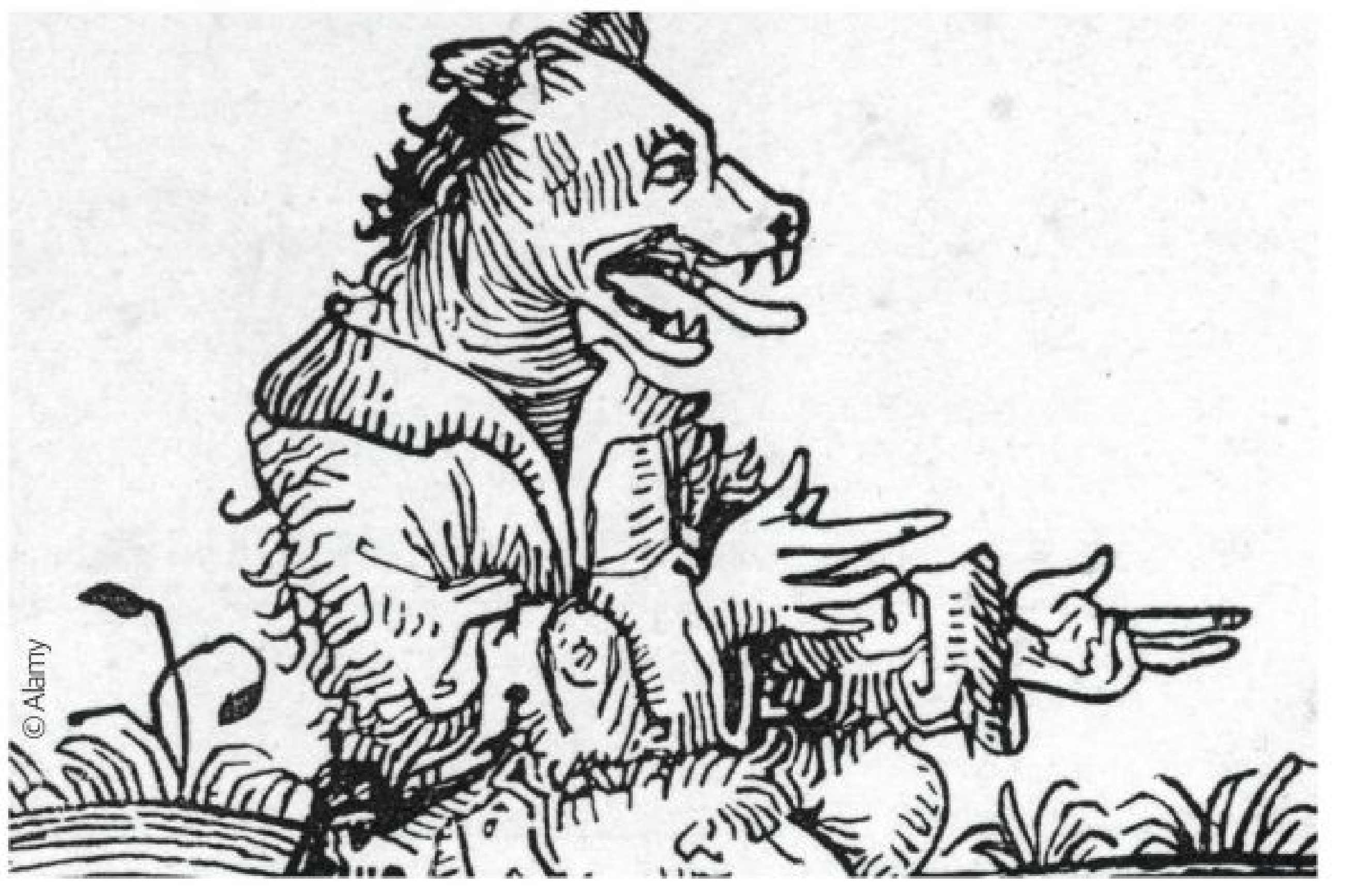
The fascination with a blurred line between humanity and beasts goes back millennia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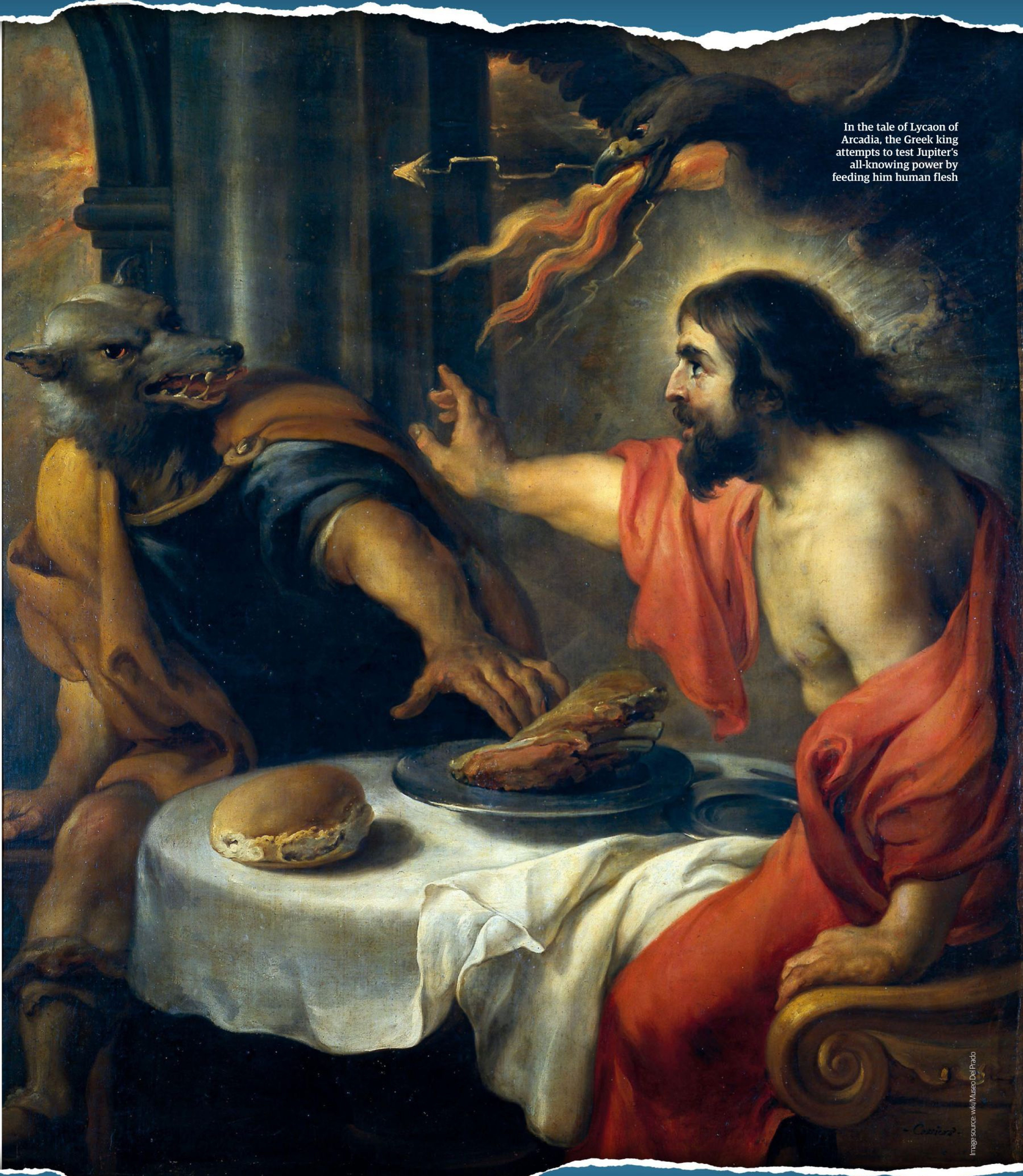
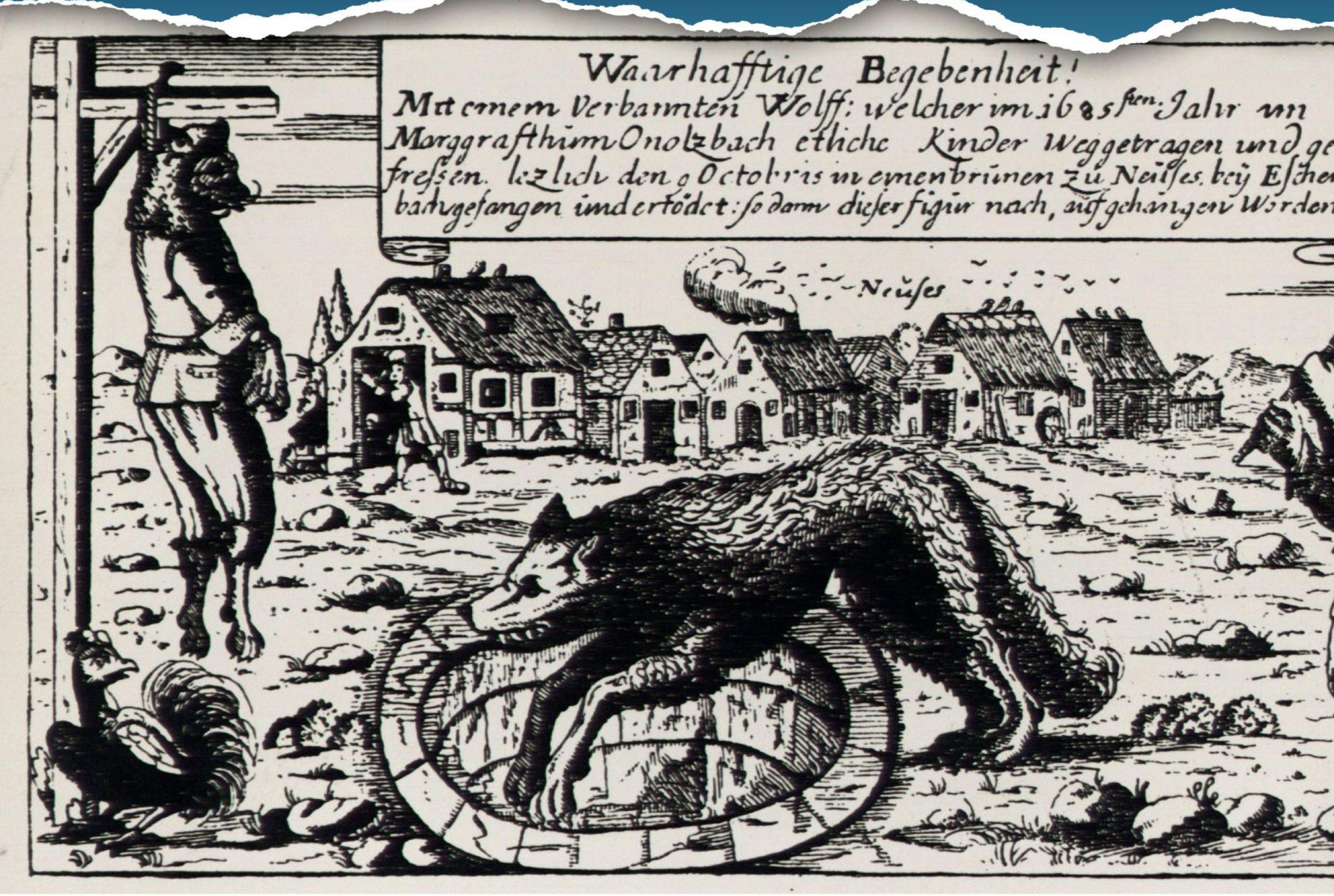
Often the moral of a werewolf tale is that the transformation merely revealed the true beast who lay within



In the tale of Lycaon of Arcadia, the Greek king attempts to test Jupiter's all-knowing power by feeding him human flesh

Image source: wiki/Museo Del Prado


Waarhafftige Begebenheit!
Mit einem Verbannten Wolff: welcher im 1685ten Jahr im
Marggrafthum Onolzbach etliche Kinder weggetragen und ge
fressen. lezlich den 9 Octobris in einem brunnen zu Neisses. bey Eschen
bach gefangen und ertödet: so dann dieser figur nach, aufgehangen Worden
Neuses

interpretations of the werewolf by Christians, as evident in Saint Augustine's *The City Of God*, a fifth-century text that tells of the evils of men who can change their form into beasts.

## THE MYTH BUILDS

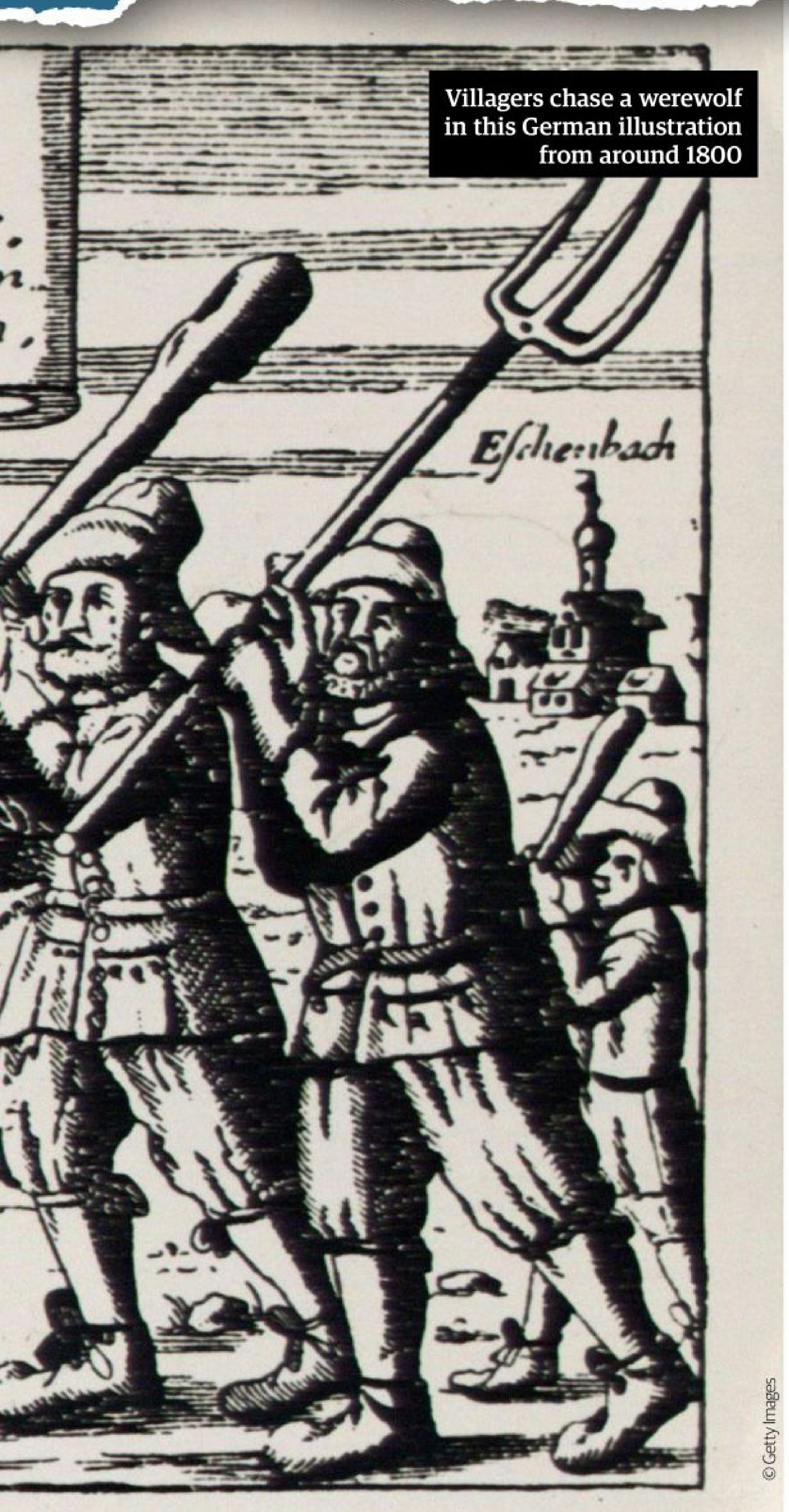
Beyond the ancient Greek and Roman texts, Icelandic werewolf traditions appeared in the sagas during the Viking Age (800-1050 CE), the literature that told the fantastical history of Scandinavian beliefs and religion. These texts combined the werewolf tradition with their own berserker legends: warriors would dress in the skins of predatory animals to acquire animal instincts and strength during battle. Berserkers had a fearsome reputation. Aside from their displays of superhuman strength and ferocity in battle, they were known for their fits of rage, which were uncontrollable and apparently spontaneous. The traditions became intertwined and the werewolf legends adopted some of the character traits of the berserker, which is where we find the origins of the violent frenzy of the werewolf.

It was in medieval Europe that the werewolf, adopted into local legends and geographical regions, began to spread in folklore popularity. Most of the information about the werewolf as we know it today was created during the period that stretched from the fifth to the 15th centuries, after the fall of the Roman Empire, and in the midst of the spread of Christianity. Historically, during this period the werewolf becomes a blend of myth and reality. *Bisclavret*, composed by Marie de France in the 12th century and one of four major werewolf tales to be constructed in the medieval period, tells the story of a werewolf who is an innocent victim of a treacherous woman. Bisclavret, a French baron beloved by the king, reveals to his wife that he is a werewolf, and when he transforms he must retrieve his clothes to change back into his human form. His wife, frightened by this revelation, convinces a knight to steal her husband's clothes, stranding him in his wolf form. When the baron, who joins with his king as a 'tame wolf', attacks the knight and his former wife, the king discovers the truth and forces the couple to return the clothes so that Bisclavret's human form may be restored. The story proved to be very popular: for example, the anonymous Melion from the 12th century echoes the storyline, with a small difference: the wife uses a magic ring to transform her husband into a wolf. The idea that a werewolf transformation can be achieved by magic is carried into the extensive 13th-century traditions of the Norse, and in turn is integrated into the witchcraft trials of the 16th century.

> "ASIDE FROM THE DISPLAYS OF SUPERHUMAN STRENGTH AND FEROCITY DURING BATTLE, THEY WERE KNOWN FOR THEIR FITS OF RAGE, WHICH WERE UNCONTROLLABLE AND APPARENTLY SPONTANEOUS"

## THE WEREWOLF IN DEMONOLOGY

There was a significant number of people accused of 'werewolfery' in Europe during the Early Modern age, with a large concentration in France


Villagers chase a werewolf in this German illustration from around 1800

© Getty Images

and Germany. In fact, it's the opinion of some that as many as 30,000 men and women were accused during this age (although that number has never been confirmed and seems based more in belief than in fact). The most recent and comprehensive list of confirmed cases contains only 280 names, compiled by writer and scholar Elmar Lorey.

Nevertheless, there were a significant number of werewolf trials, the accounts of which have survived. One of the most famous cases of a werewolf within the legal system is Peter Stubbe, a young man convicted of the murder and mutilation of an undetermined number of people in a small town in Germany in 1589. Stubbe's trial was highly publicised and reinforced the tenet that lycanthropy could be criminally prosecuted. It's far from the only criminal case to have a lasting impact on cultural memory: the case of feral child Jean Grenier, discovered in 1603, had claimed that he was given a wolfskin by the Devil and used it to transform into a wolf and attack young girls, killing and eating them.

After this legal case had concluded with Grenier's imprisonment (as there was no evidence to suggest that he had actually killed anyone), and his death seven years later, the charges of

## LOST LORE

Every culture adds their own new piece to the werewolf legend

### WEREWOLF FESTIVAL *(First century CE)*

Marcellus Sidetes, a physician born around the end of the 1st century CE in Asia Minor, wrote a medical poem that spanned 42 books. Nearly the entire corpus was lost, with only two fragments surviving. One fragment, preserved by Aetius of Amida, is called *De Lycanthropia* and describes a werewolf festival in which men lose their minds to the 'wolf-madness'.

### GOD'S POLICE FORCE *(1691)*

In 1691 Latvian peasant Old Thiess, an 86-year-old man, was accused of being a werewolf. He pled guilty to the charges immediately but claimed that he and his fellow werewolves were in fact agents of God who fought the Devil and his sorcerers called the 'Hounds of God'.

### WEREWOLF BIRTHS *(1865)*

In *The Book Of Werewolves*, Reverend Sabine Baring-Gould recounts an uncommon method of creating werewolves that originated in Denmark: "If a female at midnight stretches between four sticks the membrane which envelopes the foal when it is brought forth, and creeps through it, naked, she will bear children without pain; but all the boys will be werewolves."

### WHITE WOLF DREAM *(1910)*

In 1910, Sigmund Freud, the famous psychoanalyst, treated a young patient known as Wolf Man. A member of a wealthy Russian family, Wolf Man had delusions that he could transform into a wolf and would run through the woods during the night. Freud traced his patient's obsession with wolves to a dream he had as a young boy about seven white wolves in the tree that stood outside his bedroom.

### NAZI WEREWOLVES *(1939-45)*

During World War II a small group of 'underground' Nazi ground troops were known as werewolves. The extensive German folklore behind the creature, and common folk belief in 'Germanic legends of man-eating wolves', helped to spread fear among the Allies of the werewolf soldiers.

Karl Dietz, 15, was the youngest Nazi convicted of war crimes and was a member of the Werewolf group

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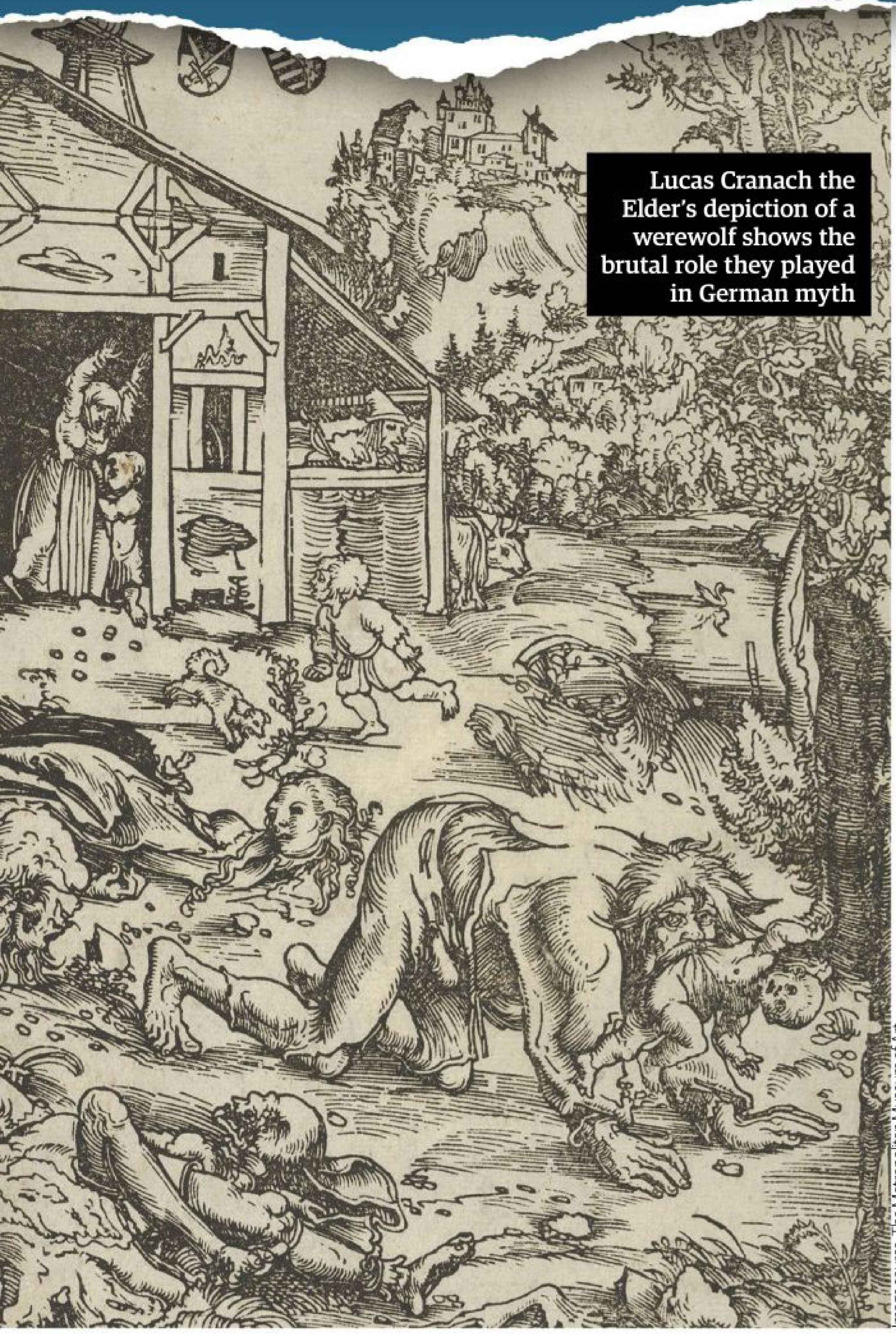
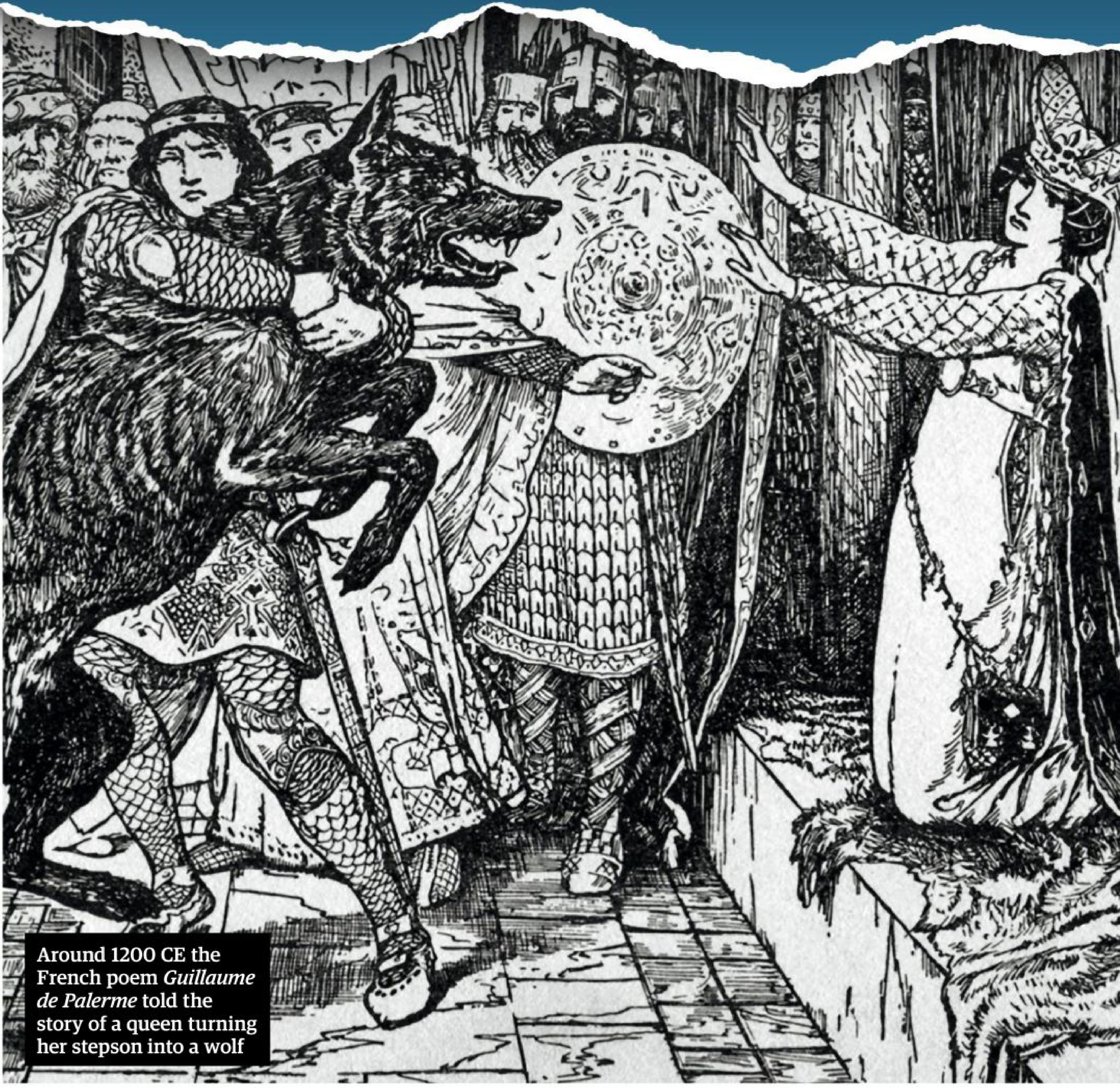


Lucas Cranach the Elder's depiction of a werewolf shows the brutal role they played in German myth

Image source: The Metropolitan Museum of Art



Around 1200 CE the French poem *Guillaume de Palerme* told the story of a queen turning her stepson into a wolf

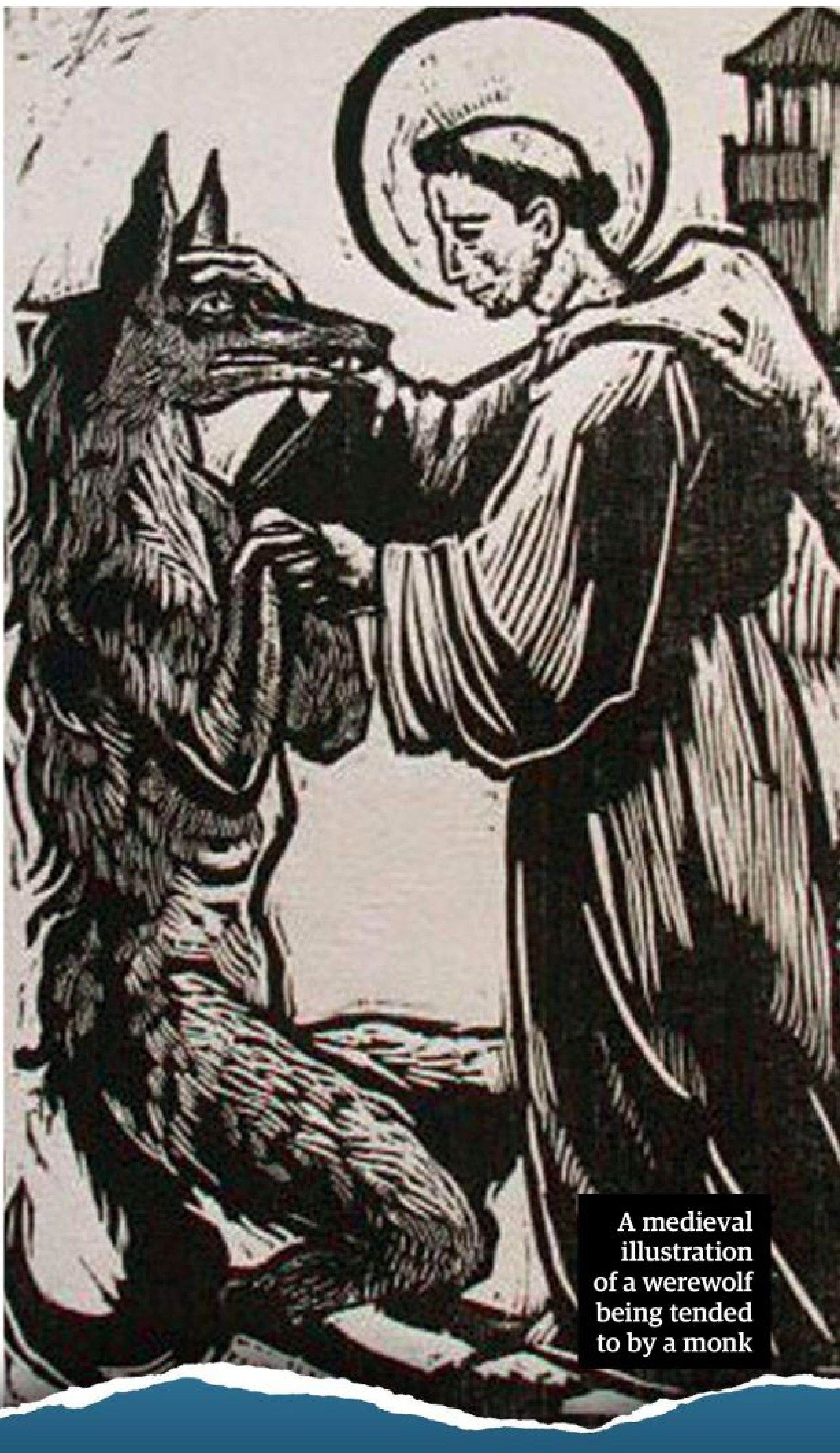
"To consider the werewolf so powerful that he might independently change his form is in direct contradiction to the belief that only God could hold such power"

werewolfery saw a sharp decline, and the belief in transformation was replaced by the diagnosis of 'melancholy', a disease of the mind. This was, in large part, an attempt by Christian and Catholic authors to integrate belief in werewolf transformation with the omnipotence and power of God, for to consider the werewolf so powerful that he might independently change his form is in direct contradiction to the belief that only God could hold such power. There are many texts from this period that decry the werewolf transformation – authors as early as Saint Augustine of Hippo (354-430 CE), through to Dutch physician Johann Weyer (1515-1588) and English author Reginald Scot (1538-1599) all insisted that God could not be responsible for such a monstrous beast. Even King James VI of Scotland, in his text *Daemonologie* (1597), considered the werewolf to be a man suffering from delusions of transformation, which was the cause of their 'wolfish' behaviour. It is, however, important to remember that while the upper echelons of educated society might have lost their folkloric edge, the cultural belief in werewolves remained and was integrated into the realm of folklore and fairy tale.

## FOLKLORE AND FAIRY TALES

Nineteenth-century writers Jacob and Wilhelm Grimm collected the folk and fairy tales of the people, publishing them in volumes for the world to read. One of their stories recorded a popular German folktale in which three men go into the forest to cut wood. The first man was the storyteller's grandfather, the second man his friend, but the third man was an unknown entity and, according to the narrator, there was something sinister about him. This nefarious thing is revealed during the story when the third man (believing the other two were asleep) put on a magical belt, turned into a werewolf (like a normal wolf, only slightly different), ran off to devour a foal in the neighbouring field and returned to his human form by removing the belt. In the late 1860s this was considered to be one of the most common werewolf tales in Germany.

Due to the widespread movement from folk belief to science and reason during the 18th century, also known as the Enlightenment, the werewolf-tradition fairy tales soon morphed into the literary werewolf of the 19th century. The



A medieval illustration of a werewolf being tended to by a monk

## WEREWOLF SYNDROME EXPLAINED

### A quick guide to hypertrichosis

Colloquially known as werewolf syndrome, hypertrichosis is a rare skin condition that results in an unusual amount of hair growth over the body. The condition is associated with a hereditary mutation that can be present at birth, but can also be acquired as a reaction to drugs, cancer or eating disorders. In the later form the condition can be reduced through treatment, but there's no cure for the congenital form of hypertrichosis.

The first recorded case of the condition was that of Petrus Gonsalvus of Tenerife, documented by Ulisse Aldrovandi, who arrived at the court of Henry II of France in 1547. Both Gonsalvus, his children and grandchildren had the condition. It's possible that his story inspired *Beauty And The Beast*. People with the condition would often be hired as part of freak show acts in the 19th century. Today fewer than 50 cases are documented worldwide.

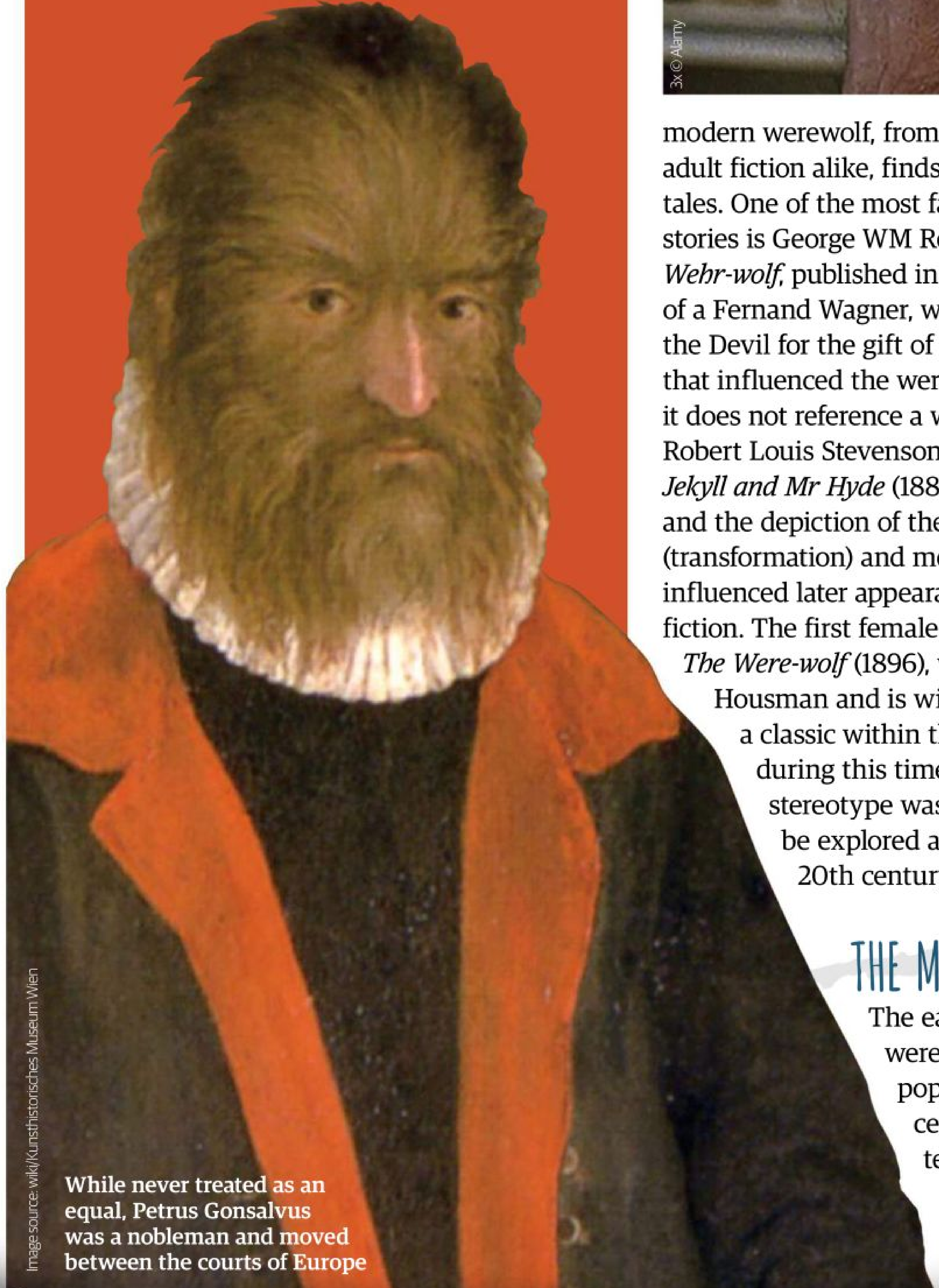


Image source: wiki/Kunsthistorisches Museum Wien

While never treated as an equal, Petrus Gonsalvus was a nobleman and moved between the courts of Europe

The famous transformation scene in 1981's *An American Werewolf In London*

3x © Alamy

modern werewolf, from horror films and young adult fiction alike, finds its origins in these gothic tales. One of the most famous gothic werewolf stories is George WM Reynolds's *Wagner The Wehr-wolf*, published in 1847, which tells the story of a Fernand Wagner, who makes a pact with the Devil for the gift of transformation. A novel that influenced the werewolf tradition, although it does not reference a werewolf specifically, is Robert Louis Stevenson's *The Strange Case of Dr Jekyll and Mr Hyde* (1886). The dual nature of man, and the depiction of the 'curse' as both physical (transformation) and mental (madness) heavily influenced later appearances of the werewolf in fiction. The first female-authored werewolf tale, *The Were-wolf* (1896), was written by Clemence Housman and is widely considered to be a classic within the Gothic genre. It was during this time that the werewolf stereotype was beginning to solidify, to be explored and expanded during the 20th century.

## THE MODERN WEREWOLF

The early 1900s saw the werewolf explode within popular culture, and the century introduced classic texts such as Guy Endore's *The Werewolf Of Paris* (1933), Jack Williamson's *Darker Than You Think* (1948), and Greye La Spina's *Invaders From The Dark* (1960). The tradition pushed further into cultural memory with the first mainstream film to portray a werewolf transformation, *Werewolf Of London*, released in 1935. It inspired the later film, *An American Werewolf In London* (1981), which was revolutionary for its use of special effects and reenergised the werewolf in popular culture. The transformation scene, in which the main character is changed into a werewolf, is still considered to be some of the best effects of its time.

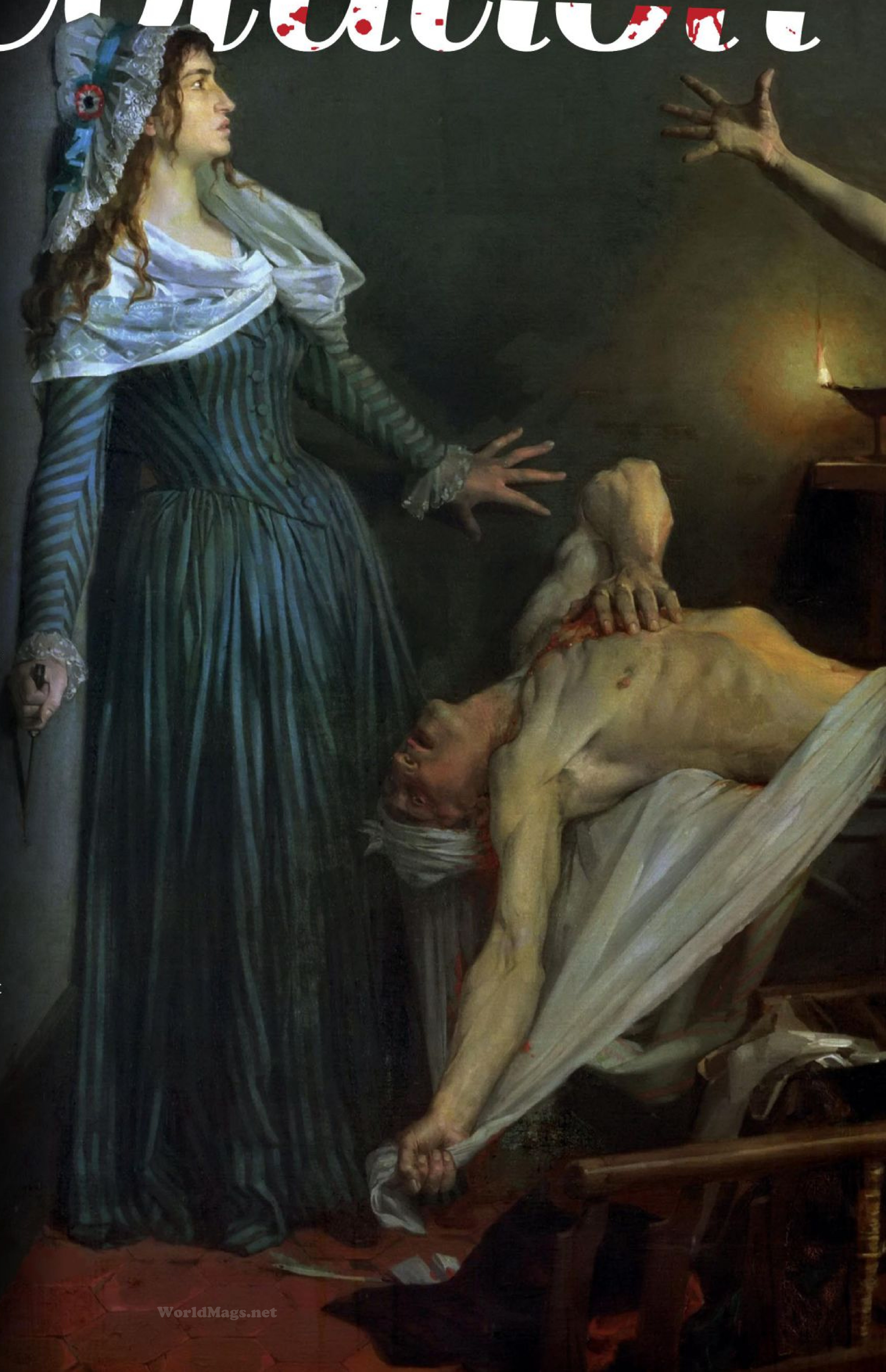
When computer generated images (CGI) became the latest technological marvel of cinema, the werewolf gained traction once again through films such as the *Harry Potter* series (2001 – 2011), the *Underworld* franchise (2003 – 2016), *Van Helsing* (2004), and (many) more that began to explore the werewolf archetype and add to the tradition. Drawing on material from the considerable examples before them, werewolves could now be killed by silver bullets, their transformations were at the behest of the lunar cycle, and they were violent and murderous. But they also showed depth and individualism in ways that reflected the diversity of the traditions.

The history of the werewolf is sometimes confused and unclear, but the running theme connecting the werewolf throughout its historical appearances is the concrete belief that the werewolf, in both human and wolf form, is inherently evil.

# The Murder that Reignited the Revolution

*On 13 July 1793, revolutionary Paris was stunned when the popular politician Jean-Paul Marat was murdered by a very unlikely assassin*

Written by Melanie Clegg



**When the Palais Royal, official Parisian residence of the duc d'Orléans, was first opened to the public in 1786, it very quickly became one of the most fashionable places in the capital.** Wealthy and stylish Parisians gathered there to shop, dine, drink coffee and enjoy other less salubrious pleasures either in the shade of the elegant arcades, which sheltered dozens of shops, or in the beautiful gardens. After 1789, with the advent of the French Revolution, the arcades of the Palais Royal were as bustling and popular as ever, so it was only natural that Charlotte d'Aumont Corday, a fresh-faced 25-year-old from Caen in Normandy, headed there during her first ever visit to Paris in July 1793. She had arrived two days earlier and taken up residence in a hotel on the nearby Rue Hérold, where she impressed everyone with her well-bred elegance and fine manners, the result of being sent to a convent school after the death of her mother. Corday's family belonged to the lower ranks of the aristocracy, enjoying a quietly comfortable lifestyle but unable to afford the legendary excesses of the royal court at Versailles. Nonetheless, they boasted one illustrious ancestor in the dramatist Pierre Corneille, who had specialised in tragedy and was considered, along with his peers Racine and Molière, to be one of the greatest playwrights of the 17th century, although by 1789 his popularity had waned, due in part to the scathing criticism of Voltaire.

The murder of Marat has been depicted several times, with most versions emphasising Corday's youth, good looks and unruffled demeanour

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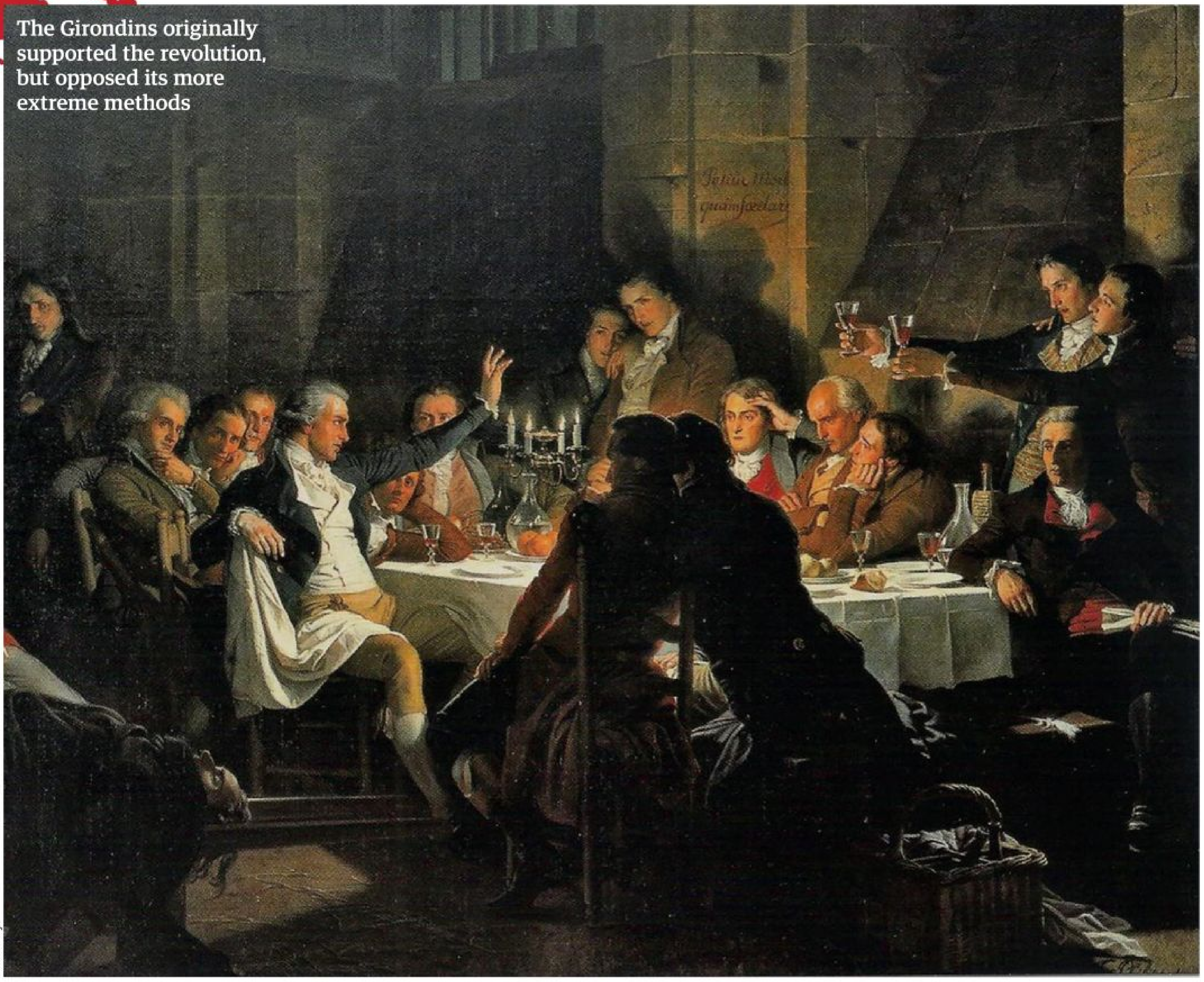
The Girondins originally supported the revolution, but opposed its more extreme methods

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Like Corneille, his descendant Corday was highly articulate and intelligent. And like many liberal-minded young people from her class, she welcomed the revolution as a way of ending the oppressive regime of the absolutist Bourbon monarchy and creating a fairer, more enlightened and equal France. However, as the revolution became more bloody and violent, Corday and her peers began to feel increasingly disillusioned and alienated. They either distanced themselves from politics or aligned themselves with the more moderate political factions, such as the Girondins. The Girondins supported the end of the monarchy but fiercely resisted and condemned the more extreme measures espoused by their political rivals, the Montagnards, who included Maximilien Robespierre, Georges Danton and Jean-Paul Marat among their ranks. The prison massacres of September 1792, which resulted in the murders of around 1,500 prisoners in Paris alone, had further polarised the two warring factions and made the Girondins and their moderate followers even more determined to put an end to the escalating extremism and violence.

However, as the Montagnards' power increased and it became clear that they would stop at nothing to seize full control of the Convention, the Girondins found themselves politically isolated until finally they were purged at the end of May 1793. Many of their leading figures escaping to Normandy, where they planned to regroup and stage their own coup. Far away in Caen, Corday had followed the unfolding events in Paris with increasing alarm, and when the Girondins arrived in her area she naturally hastened to meet them and attend their meetings. As a result she became even more inflamed with loathing for the Montagnards, in particular Marat, whom she regarded as the worst of them all and entirely to blame for the downfall of the Girondins.

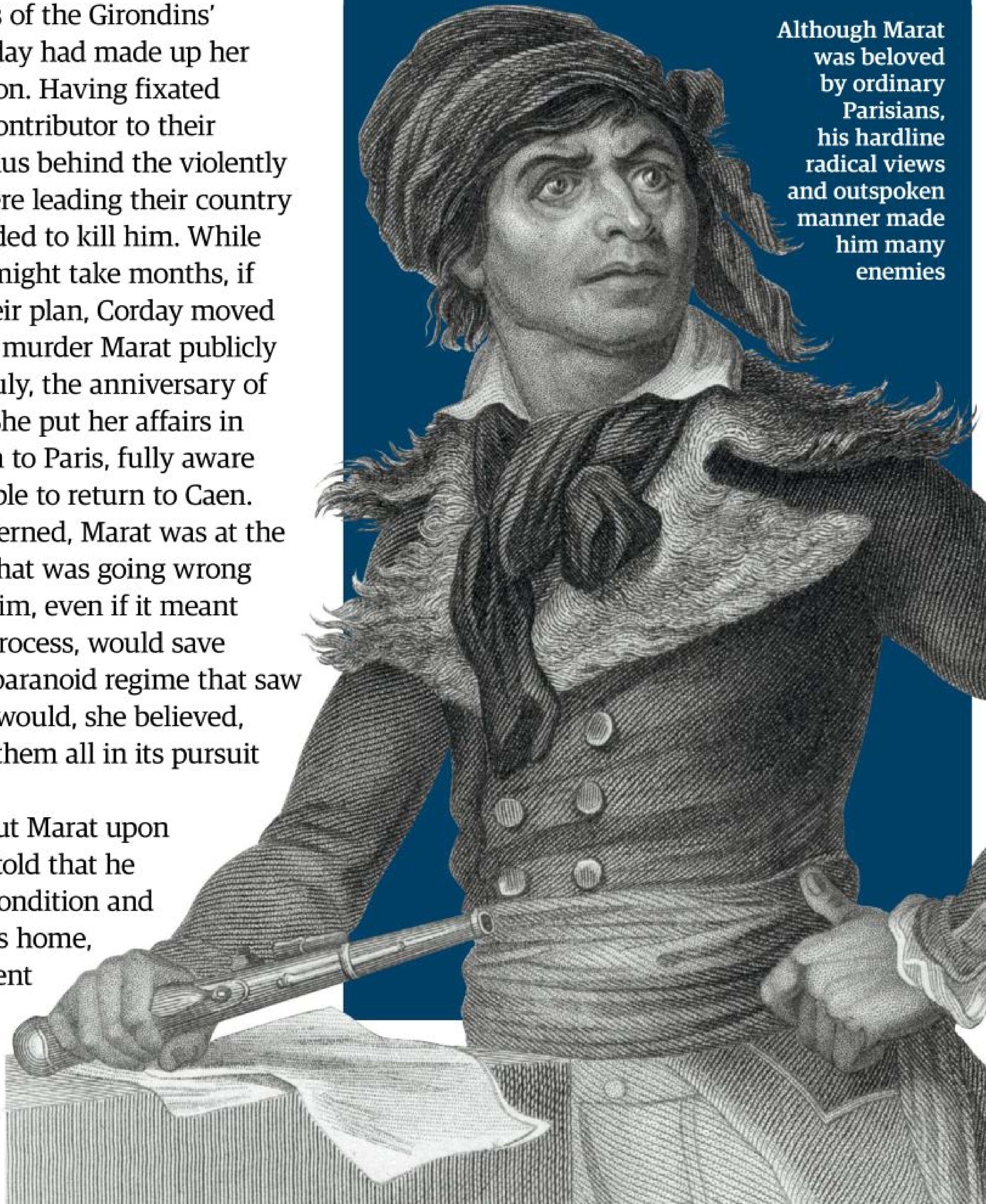
Within just a few weeks of the Girondins' departure from Paris, Corday had made up her mind to take decisive action. Having fixated upon Marat as the main contributor to their downfall and the evil genius behind the violently repressive policies that were leading their country towards disaster, she decided to kill him. While other potential assassins might take months, if not years, to formulate their plan, Corday moved swiftly, having decided to murder Marat publicly in the Convention on 14 July, the anniversary of the Bastille's fall in 1789. She put her affairs in order and boarded a coach to Paris, fully aware that she might never be able to return to Caen. As far as Corday was concerned, Marat was at the very heart of everything that was going wrong in France and removing him, even if it meant sacrificing herself in the process, would save millions from a violently paranoid regime that saw enemies everywhere and would, she believed, eventually end by killing them all in its pursuit of its agenda.

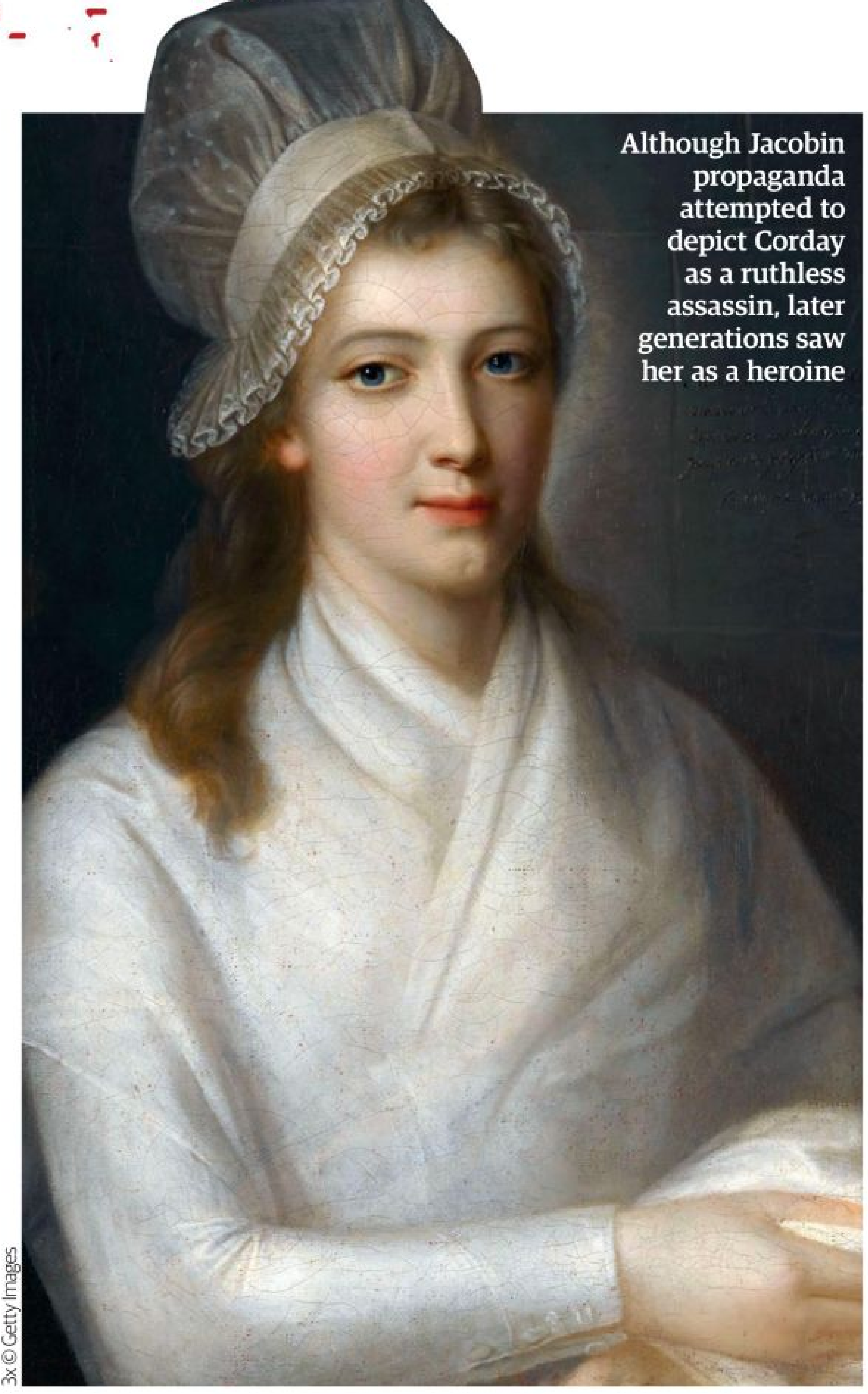
When she inquired about Marat upon arriving in Paris, she was told that he was stricken with a skin condition and was rarely seen outside his home, which was a disappointment as it forced her to change

## Jean-Paul Marat (1743-1793)

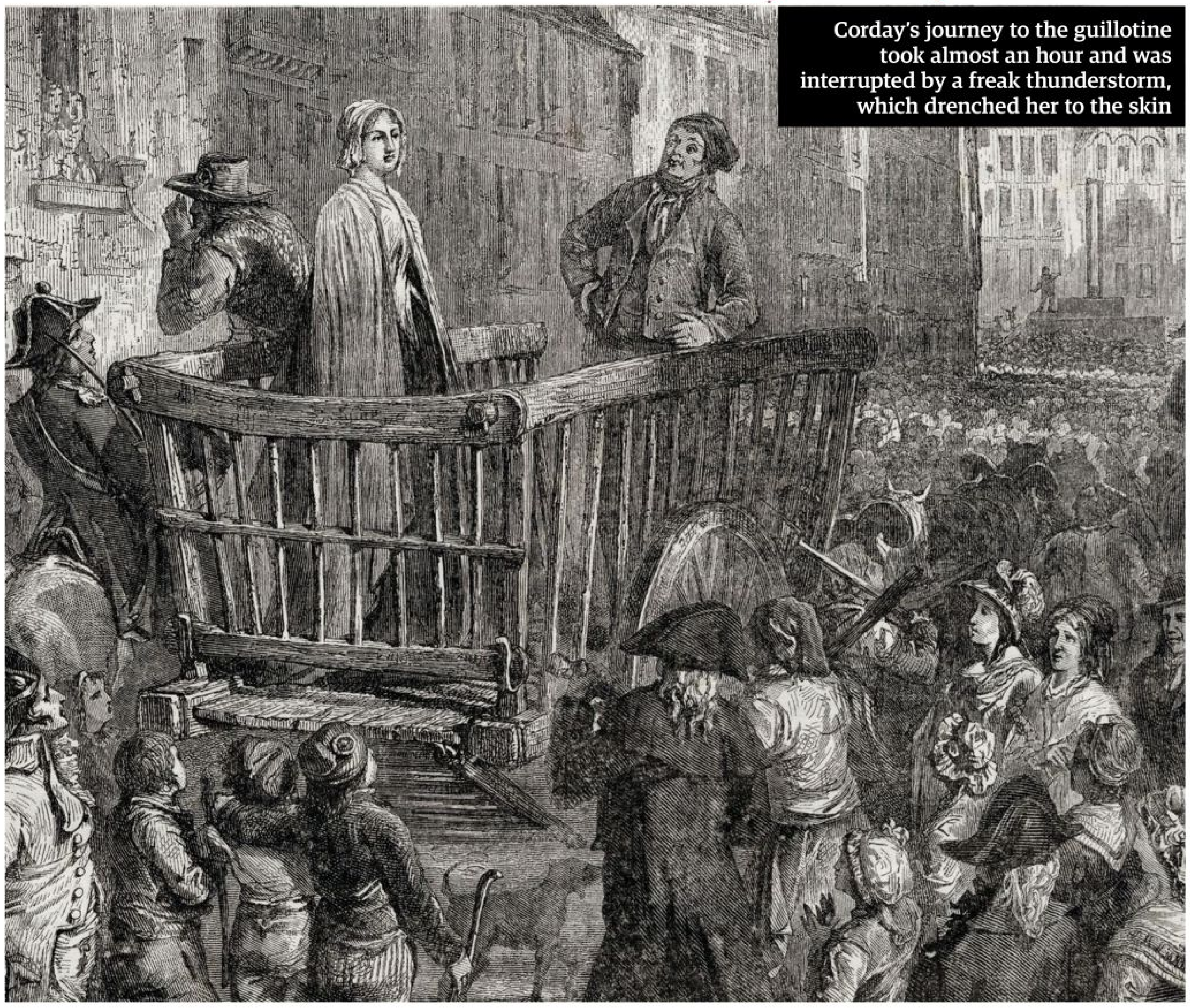
### Loved by the Parisians but hated by his political opponents

**Born in Boudry in Neuchâtel, Jean-Paul Marat was the second of nine children born to an Italian father and French Huguenot mother. He moved to Paris as a teenager in order to study medicine, and although he failed to qualify he would nonetheless work as a doctor for the rest of his life. Marat moved to London in 1765 and lived in Britain for the next 11 years. Drawn to artistic and intellectual circles, he produced his first political work while living in Newcastle. When the French Revolution began, Marat turned his attention to politics and within a few months of the Bastille's fall had started his own newspaper, *L'Ami du Peuple*, which he used to promote hardline Jacobin ideals. Although he was incredibly popular with working class Parisians, his outspoken views often got him into trouble. One prolonged period spent hiding in the Parisian sewers resulted in a skin condition, which necessitated taking long medicinal baths. In September 1792, he became a member of the National Convention and took a more active political role, which brought him into conflict with the Girondins, who eventually managed to have him imprisoned. He was acquitted and set free, however, and worked to bring about the downfall of the Girondins, thus sealing his fate.**


Although Marat was beloved by ordinary Parisians, his hardline radical views and outspoken manner made him many enemies



Although Jacobin propaganda attempted to depict Corday as a ruthless assassin, later generations saw her as a heroine



Corday's journey to the guillotine took almost an hour and was interrupted by a freak thunderstorm, which drenched her to the skin

3x © Getty Images

her plans. Corday spent the morning of 13 July at the Palais Royal, where she bought a knife and a black bonnet trimmed with green silk ribbons, which she loved so much that she put it on straight away. She then went to Marat's lodgings at 30 Rue des Cordeliers, only to be turned away by his wife Simone Evrard and her sister, who were caring for him. Undaunted, Charlotte returned to her lodgings and wrote Marat a brief note, informing him that she had travelled all the way from Caen in order to inform him in person about the plots that were being hatched there by the fugitive Girondins.

After dispatching the note with a messenger, she asked the hotel for a hairdresser to come to her to arrange her hair in a more fashionable style. She also changed into a prettier dress of white muslin teamed with a pink cotton fichu before tucking her birth certificate, a letter addressed to the French people and the knife she'd purchased earlier into her bodice. Corday then headed out once more, having sent a second, more urgent, letter ahead to Marat.

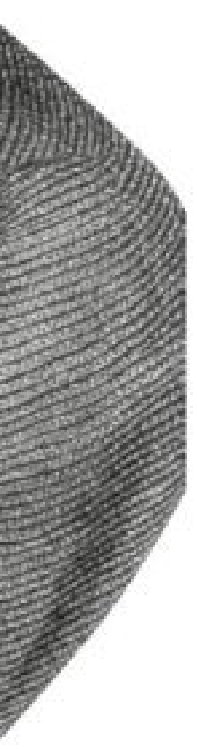
She reached Marat's home at around seven in the evening and once again was furiously refused admittance by Evrard. Determined to be allowed inside, Corday raised her voice as she insisted that she had important information about the Girondins' plots in Caen – this did the trick as Marat overheard and weakly called down that she should be allowed to come up to his room. Corday knew that Marat's skin infection required him to take long medicinal baths, but the sight of him in his tub must nonetheless have come as rather a shock. Marat welcomed Corday warmly, inviting her to sit beside him and tell him everything that she knew about the alleged plots, which she proceeded to do as he gleefully took notes, laughing as he wrote down the names she listed for him. "Their heads will roll within a fortnight," he told her.

This was just too much provocation for Corday and she abruptly stood up, pulled the knife out of her bodice and plunged it into Marat's chest. She then took the list of names and threw it into the bath, hoping this would be enough to destroy it and save the lives of the men she had effectively betrayed in order to get close to Marat. Although the wound would prove fatal, Marat was not yet dead and with his dying breath he screamed for help, causing Evrard to rush into the room in a panic, only to find him dead. "What have you done?" she howled at Corday, who now calmly tried to leave the room, only to be roughly apprehended by one of Marat's friends, Laurent Bas, who hit her with a chair then pinned her to the ground until the Commissaire de Police arrived to arrest and interrogate her.

Corday's insistence that she had no fellow conspirators and was not part of a wider plot would now begin. The authorities, incredulous that a respectable and well-bred young woman like her had acted alone, pressed her to name the man who had, they presumed, dispatched her to do his dirty work. Finally, in the middle of the night, Corday, bruised and bloodied after her assault by Bas, was led from Marat's house and driven through a furious, screaming mob to the Abbaye prison. There she was to be held in solitary confinement in a cell that had only just been vacated by the prominent Girondist Madame Roland.

> "'Anything is justified for the security of the nation,' Corday told the judges during her trial. 'I killed one man in order to save a hundred thousand'"

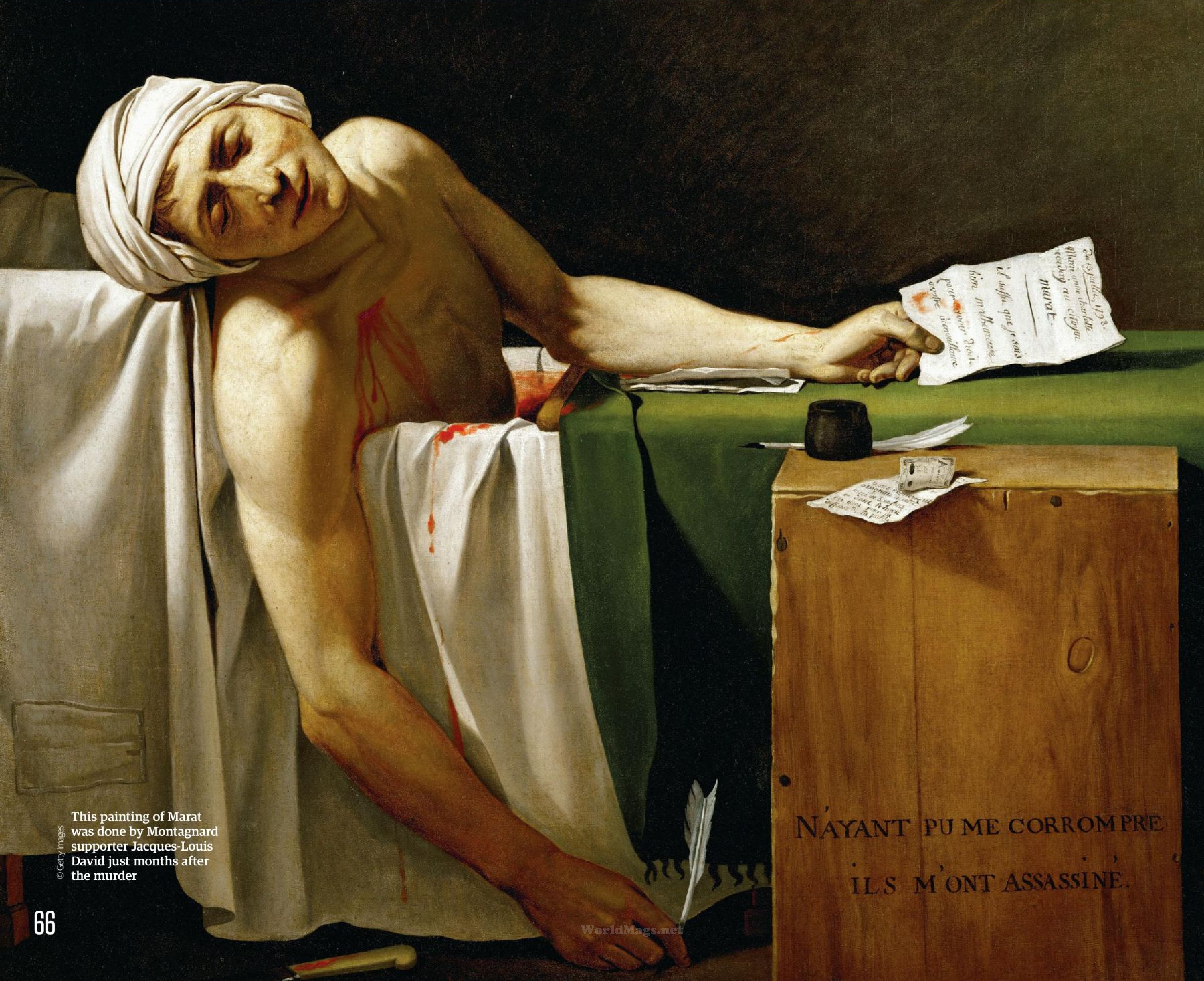
On 15 July, Corday was transferred to the Conciergerie, a former royal palace that was now one of the most feared prisons in Paris thanks to the fact that it was attached to the Palais de Justice, which meant that being transferred there meant that your trial, and possibly execution, was imminent. Corday requested that the Girondin politician Doulcet de Pontécoulant, who was also from Caen, defend her at her trial but her letter failed to reach him in time and so the prominent lawyer, Chauveau-Lagarde, who would defend Marie Antoinette at her trial a few months later, was appointed to the case. Corday was annoyed by this inconvenience but



## The Death of Marat

### This stark and powerful painting of Marat's death is now considered to be a masterpiece

Jacques-Louis David began work on his painting of the murder of Marat almost immediately after the crime was committed, determined to create a suitably moving memorial to a man who'd been his friend and political colleague for a number of years. David had become politically involved early in the revolution and joined the Jacobin club, where he befriended not just Marat but also Robespierre, Danton and other leading figures of the revolution. He eventually became a deputy in the Convention, which enabled him to vote for the execution of Louis XVI. He had visited Marat at his home the day before the murder and used his intimate knowledge of the dead man's lifestyle as the basis of his painting. It was intended to not just to glorify Marat as a martyr of the revolution but also inspire sympathy by underlining the fragile humanity of the 'ami du peuple', who had been felled by an assassin while he lay exposed and vulnerable in his bath. Marat's limp posture deliberately evokes memories of medieval paintings of Christ after he has been taken down from the cross. Crucially, the spotlight is entirely upon Marat, while Corday is nowhere to be seen, although the note that she sent to him earlier in the day is depicted, soiled and bloody, in his outstretched hand. However, despite David's efforts to keep Corday at a distance from his solemn tableau, within just a few years of his masterpiece's completion demand for depictions of Marat had dwindled away, while people clamoured for paintings and engravings of his enigmatic murderess. Although the painting is now considered a masterpiece, Marat had been completely discredited and the once celebrated work itself virtually forgotten by the time David died in Brussels in 1825, with the result that his family were unable to find a buyer when they tried to sell it. It would eventually be donated to a museum in Brussels, where it still remains as a poignant memorial to the bloody turmoil of the French Revolution.



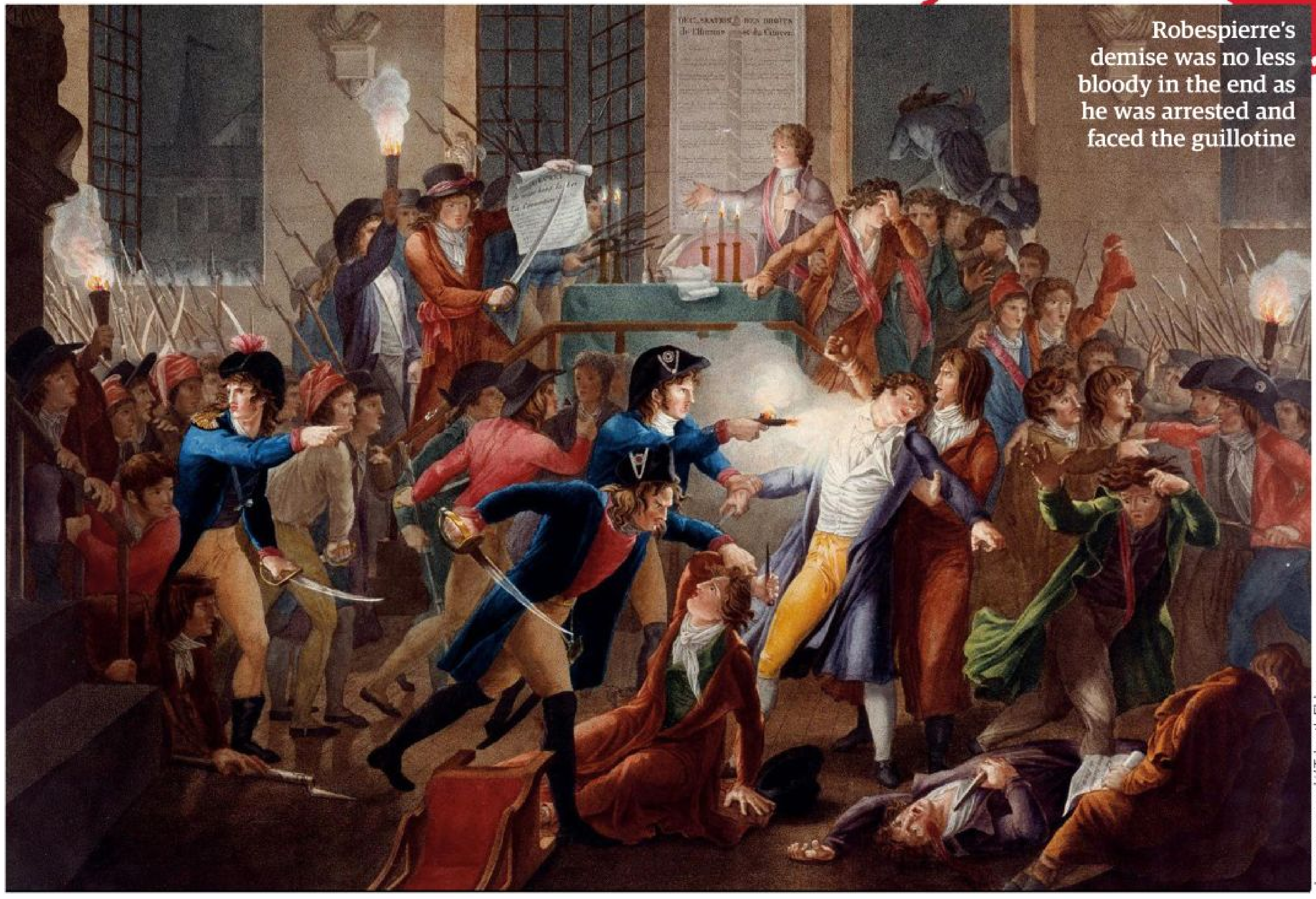
This painting of Marat was done by Montagnard supporter Jacques-Louis David just months after the murder

© Getty Images

remained incredibly calm throughout a series of interrogations and then the trial itself, during which she was forced to repeatedly insist that she had acted completely alone and had absolutely no accomplices. "Anything is justified for the security of the nation," she told the judges during her trial. "I killed one man in order to save a hundred thousand." Charlotte continued to resolutely and proudly declare that she was guilty and that she alone had "conceived the plan and executed it". Her defence lawyer nonetheless did his best for her, telling the tribunal that "such calm, such composure, such serenity in the face of death… are abnormal; they can only come from an exaltation of spirit born of political fanaticism. That is what put the knife in her hand." Nonetheless, as he and his client both knew, there could only ever be one verdict: a sentence of death.

"Forgive me, my dear Papa, for disposing of my life without your permission," Corday wrote to her father before her trial, already certain that she would be condemned to die. "Farewell, my dear Papa, I beg you to forget me or rather to rejoice at my fate – it was for a good cause… Do not forget Corneille's line: 'The crime makes the shame, not the scaffold.'" After this, she wrote directly to the Committee of General Safety to request that an artist should be allowed to paint her portrait. "I would like to leave this token of my memory to my friends," she wrote. "Indeed, just as one cherishes the image of good citizens, curiosity sometimes seeks out those of great criminals, which serves to perpetuate horror at their crimes." Surprisingly, they agreed and Jean-Jacques Hauer, a German-born artist who had sketched Corday in the courtroom, was authorised to paint her likeness. Afterwards he would comment on her "unimaginable tranquillity and gaiety of spirit", while she in turn commended him on producing such an excellent likeness.

Before being taken out to the tumbrel, Corday was forced to wear a red blouse to signify that she had been found guilty of parricide, and then had her long chestnut hair cut short. Although it'd been extremely hot for several days, there was a sudden thunderstorm that drenched her to the skin as she rode through the packed streets to the Place de la Révolution, a journey that typically took nearly an hour. As the tumbrel made its way down the Rue de Saint-Honoré, Corday looked up to see Robespierre, Danton and Camille Desmoulins watching her from a window. Danton and Desmoulins stared at her in curious silence but Robespierre appeared unusually agitated – his nervous chattering a marked contrast to Corday's unnerving calmness and self-possession.



Robespierre's demise was no less bloody in the end as he was arrested and faced the guillotine

Image source: wiki/ Tylwyth Eldar

As the tumbrel neared its final destination, the executioner Charles-Henri Sanson, who had accompanied her from the Conciergerie, stood up in order to shield Corday from the sight of the guillotine towering over her. But she politely asked him to stand aside as she had never seen one before and was curious to see it.

It was all over within just a few minutes, but although Sanson had treated the condemned woman with the utmost respect and consideration, moved by her youth and courage, he was forced to rebuke one of the other men on the scaffold after he reached into the basket, pulled out Corday's head and then, to the horror of the crowd, slapped it hard across the face.

According to some disgusted witnesses, Corday's cheeks flushed bright red as if with anger at this humiliation. This was not to be the last indignity meted out to her remains – before she was interred in the small cemetery of the Madeleine church, the Committee of Public Safety ordered that an autopsy be carried out to prove that she had been sexually active. However, if they had hoped to prove that she had lied about acting alone and had been part of a wider conspiracy, then they were doomed to disappointment. The autopsy actually proved beyond all doubt that Corday had indeed been a virgin at the time of her death and that the shadowy mystery man that they insisted had forced her to commit her crime was, as she had said all along, a figment of their imagination. Within hours of Marat's murder, his former colleagues and followers had begun hailing him as a martyr and used his death to further their own agenda, which was to completely crush the Girondins and purge the nation of anyone that they considered to be an enemy of the state. And thanks to Corday's actions, Robespierre's paranoid fear of plots, traitors and assassins intensified, eventually leading just two months later to the beginning of the Reign of Terror, during which several thousand French citizens were executed and many others imprisoned or forced to leave the country.

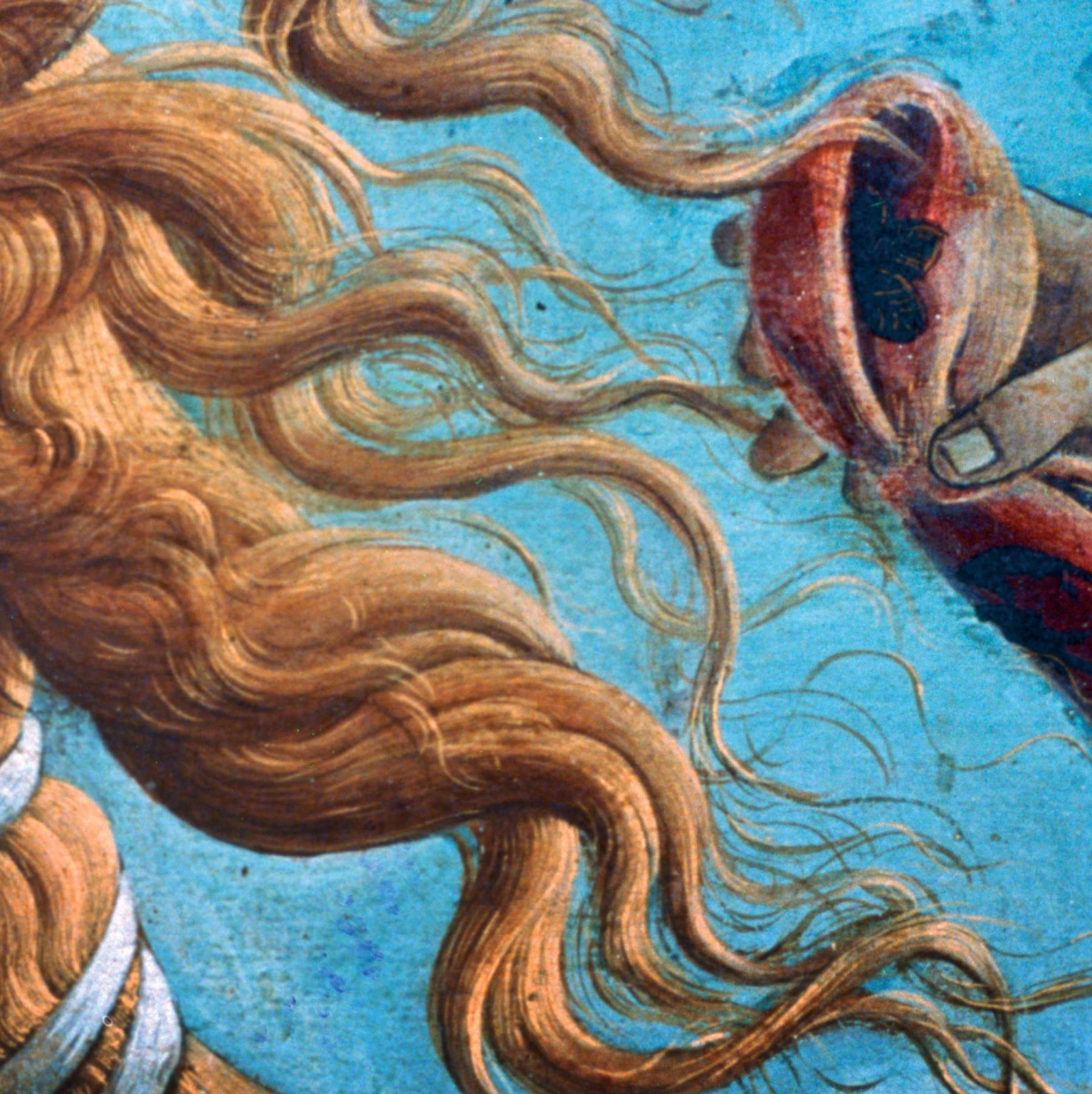
Tragically, Corday had sincerely believed that killing Marat would save her country from a descent into violence and civil war, only for it to have quite the opposite effect and instead give her enemies an excuse to tighten their grip on the French people. Not only that, but the fact that Marat had been so brazenly murdered by a well-bred and apparently respectable young woman, rather than one that could easily be dismissed as an out-of-control madwoman, completely transformed the formerly rather patronising way that such women had been treated by the authorities since 1789. As a result, not only were their clubs and societies closed down but they were also far more likely to be arrested and executed. Indeed, Corday's death was closely followed by that of a number of prominent women such as Madame Roland, the Girondin hostess whom Corday had once admired so much. Also among the casualties in the wake of Marat's murder were the Girondins, 22 of whom were put on trial and then executed at the end of October. "She is leading us to her death," one of them noted admiringly about Corday's composure and courage as she went to her execution. "But she is showing us how to die."

> "Robespierre appeared unusually agitated – his nervous chattering a marked contrast to Corday's unnerving calmness and self-possession"

# How to build a Goddess

*Bettany Hughes uncovers the true story behind the creation of Venus and Aphrodite, antiquity's adored deity*

Written by Katharine Marsh



## *Expert Bio*

### *Bettany Hughes*

A historian, author and broadcaster, Bettany Hughes has taught at Oxford and Cambridge Universities, as well as lectured at Cornell, Bristol, Utrecht and others. Her documentaries have aired on the BBC, Netflix and The History Channel, and her latest book, *Venus And Aphrodite*, is on sale now.

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**The names Venus and Aphrodite are synonymous with love, and have been for centuries.** Myths are still told today of the goddess's many lovers and of her adventures in antiquity. But beyond the tales of sex and depravity, underneath the marble statues and grand temples, lies a history of the deity that seems to have been forgotten.

The many faces of Venus-Aphrodite are finally coming to the forefront in a new book by award-winning historian and writer Bettany Hughes. The goddess's fascinating past in the Middle East, North Africa and even Britain is uncovered in *Venus And Aphrodite*, so we've sat down to talk with Bettany about how the Greeks and Romans venerated her, what happened to her in the Christian world, how 20th century suffragettes felt about her image, and more besides.

***Why did you choose to look into Venus-Aphrodite, and why did you decide to publish this book now?***

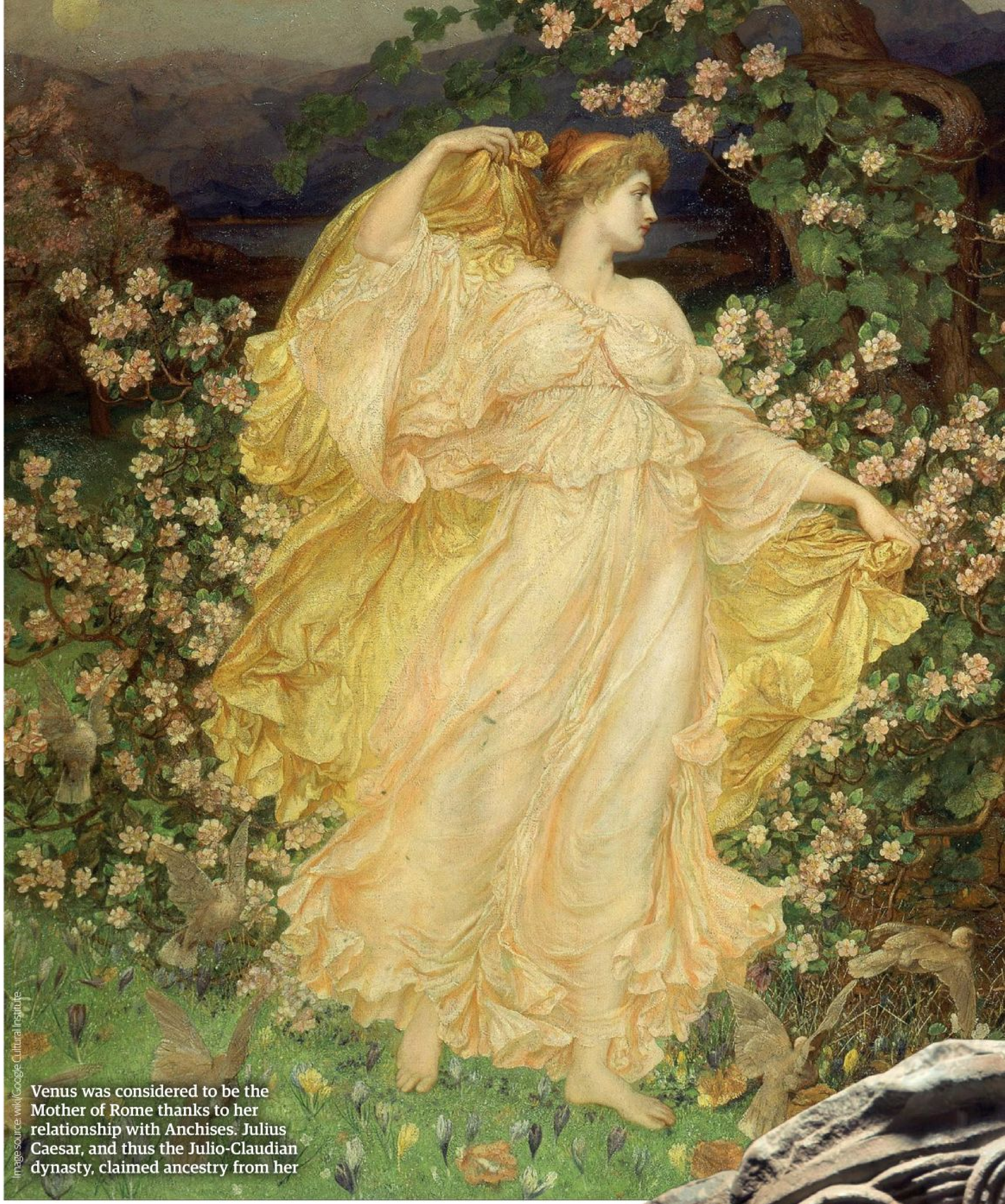
It's something that I've been thinking about for a long time. When I was writing about Helen of Troy, I noticed that actually, although later Helen gets the blame in the Greek world, really it's Aphrodite who is responsible for the Trojan War as she tempted Paris to fall in love with Helen and then tempted Helen to run away with Paris. I've always been interested in Aphrodite as an active agent as a goddess, and so I've been gathering material since then.

For a few years now it has felt like the right time to bring out the book – firstly because there's a lot of new archaeological material. But it's also because she was responsible for desire and where it can take you, for good and bad, and at the moment we're thinking a lot about this with regards to women. It felt like it was the right time to gather this all together.

***There are a lot of influences for Venus and Aphrodite that came from outside Greece and Rome. Do you think there's one that contributed most? Can there even be a definitive answer to this?***

No, I don't think there is a definitive answer, but that is what's exciting about her. She is someone who we think we know, but she has a much more brilliantly rich, complicated, mongrel ancestry than we imagine. She's not just the Greek goddess or Roman takeover – she's an Eastern goddess, a North African goddess.

It feels to me that what we do with these incredible figures is we give them an idea, a name and a face. To me, what Venus represents is not just desire, but what we choose to do with it – whether we choose to channel that into lovemaking, or raising a family, or having the ambition. If you think about it, those motivations are all human, and they have been there literally since recorded time, so it's no surprise that the Aphrodite of these ideas has been around that long, too.



Venus was considered to be the Mother of Rome thanks to her relationship with Anchises. Julius Caesar, and thus the Julio-Claudian dynasty, claimed ancestry from her

Image source: wiki/Google Cultural Institute

***How did misogyny and male dominance change Aphrodite's role in Greek society?***

She increasingly became somebody who represented the perfect woman, which was soft and subservient. If you look at the Aphrodite that is generated more and more from the 4th century BCE, she's far more of a pin-up and she starts to shed her clothes. It's more about female nudity than it is about female agency, and that's what was going on. In immortality they reflected what was happening in mortality.

***We often hear about the Romans assimilating gods from other cultures into their pantheon, but how were the Greeks influenced by outsiders?***

From the very earliest Greeks, so the Bronze Age civilisations like the Mycenaeans and the Minoans, trading was vital, so they only survived, not just thrived, if they understood the cultures that they worked with. They took inspiration from them, cherry-picking the bits they liked, and so actually the Greeks themselves were always relating ideas from other cultures. But from about the 8th century BCE, Aphrodite became a goddess of the

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The ruins of the city of Aphrodisias in Turkey, one of the many named after the goddess

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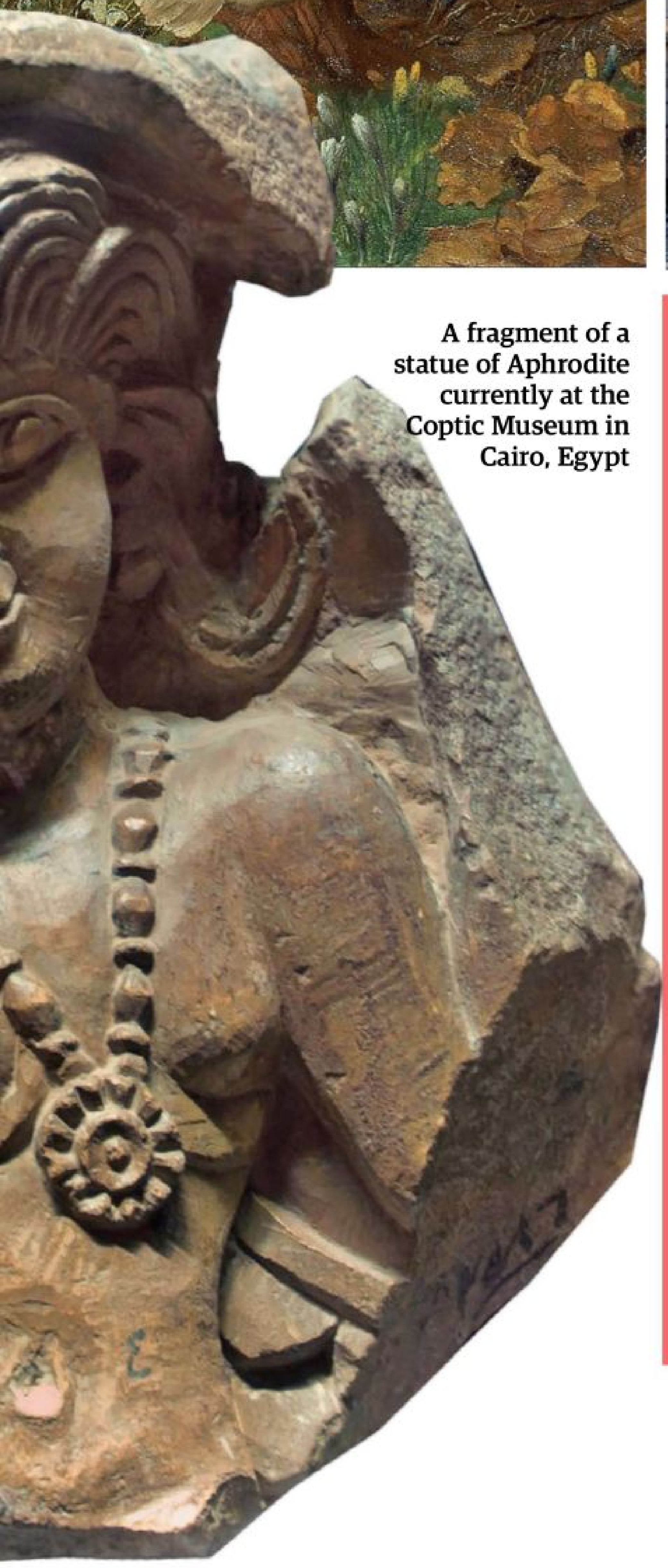


A fragment of a statue of Aphrodite currently at the Coptic Museum in Cairo, Egypt

> “Her temples are squashed under early Christian churches, particularly those dedicated to Mary”

Greeks' own. They gave her a Greek name and came into the idea of how you should be called a Greek, so she became a Greek deity.

***Many consider the Roman pantheon to be copied or borrowed from the Greeks. With Aphrodite turning into Venus, do you think they were very similar or were there some quite strong differences between the two?***

There was an early goddess called Venus in Rome who was really a fertility deity, so she was more about nature and the cycle of life. I think when she collided with Astati from the Middle East and the Greek Aphrodite, that's when she took on those warrior aspects. It's really interesting that increasingly in the Roman world you see her naked but armed, so it's no coincidence to me that the Romans, who had a desire for world domination, conveniently emphasised and embraced that aspect of her.

***The imagery relating to her changed during the Augustan era in Rome. Why?***

I think there's this notion that Augustus was sort of pushing a reset button on Roman civilisation and culture, and even though luxury is something that good Romans should have enjoyed, they should never have enjoyed it in excess. Venus became increasingly relegated to the bathroom for the private dedication of the users of the bathroom and the bedroom. So she was still present, but she might have been disempowered. Venus was holding the mirror up to contemporary women, and she became more of a simpering creature. She began to lose her clothes, she became ashamed of her sex, kind of covering her breasts, and that's what happened in Rome as well. So, although she was still a very important figure, still the mother of the Roman nation via her love affair with Anchises, which produced Aeneas and Iulus and Romulus, it's almost as though she was there to protect the Roman power, rather than be the source of that power herself.

***So did the imagery and everything relating to her continue to change throughout the Roman Empire until Christianity became the de facto religion?***

No, not really. She was naked and armed, a goddess who looked after cities, so she didn't evolve that much. When the Roman Empire really started to get wind in its sails, she was almost

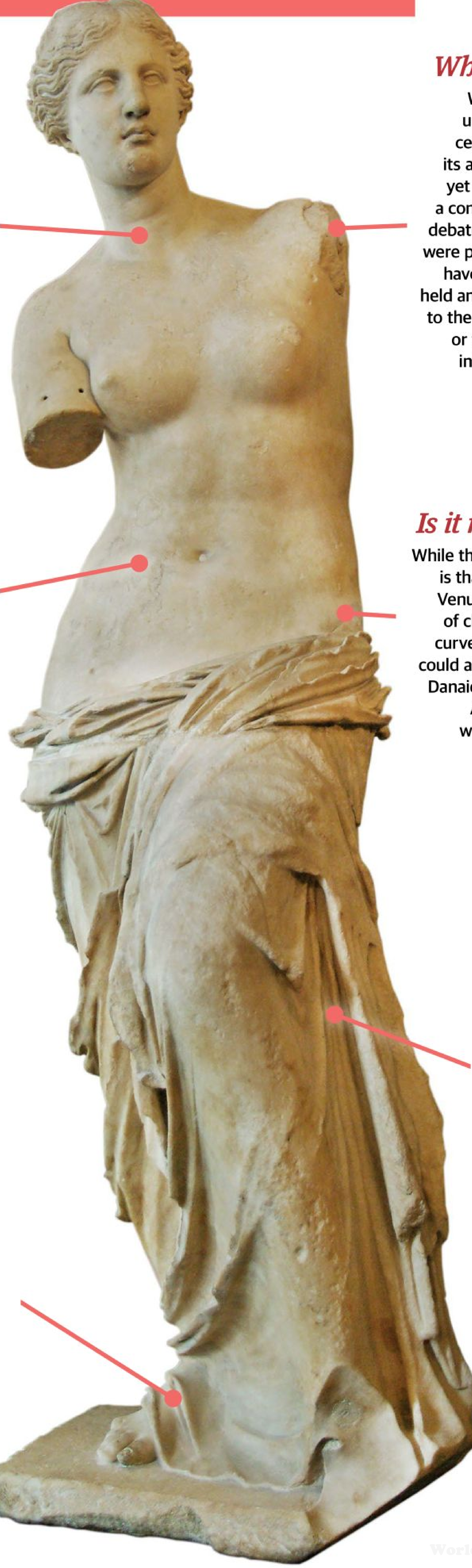
## From Venus to Mary

### How did the goddess of prostitutes inspire the Holy Virgin?

It may seem a little odd on the surface – a deity who's famous for her association with prostitution, sex and beauty transforming into the pure and virginal mother of Jesus – but there's more to it than meets the eye. Areas that were once sacred to the pagan goddess found themselves taken over by churches and monasteries dedicated to the Virgin Mary. In the 12th century, for example, a church dedicated to All-Holy Mary was built on the remains of Aphrodite's precinct at Palaeo Paphos. But why? Venus represented love in all its forms, and that was something that Medieval Europe didn't want to lose. Not only that – she was a protector of cities, a deity who brought people together, and a nurturer and protector of children. Particularly in Eastern Europe, Mary began to take on Venus's form thanks to her role as the mother of Jesus and a giver of love.

# The Venus de Milo

## Everything you need to know about the famous statue



© Getty Images

### Jewels and decoration

Although what remains today is just plain marble, there are some holes in the smooth surface that suggest the goddess was adorned with metal jewellery like a bracelet, a headband and a pair of earrings.

### Unearthing the past

Found on the small Aegean island of Melos on 8 April 1820, the Venus de Milo was presented to the French king Louis XVIII a year later, and the monarch immediately donated it to the Louvre in Paris.

### Constructing a goddess

As was standard Greek practice, the sculpture is comprised of several pieces of marble individually sculpted and then fixed together with vertical pegs. It is thought that the marble may have been painted, but the vibrant colours have since faded.

### What's missing?

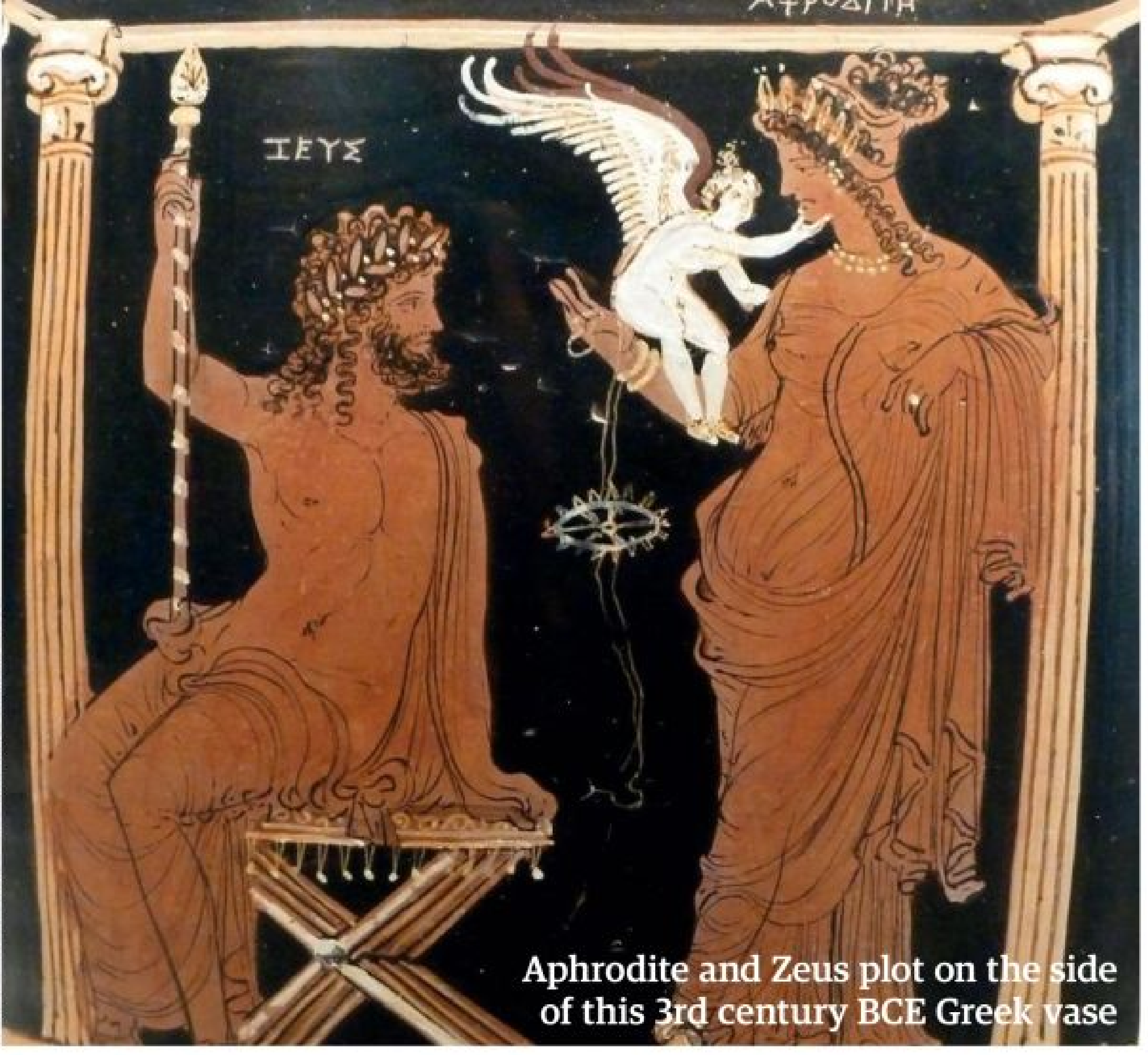
When the statue was uncovered in the 19th century, it was missing its arms, and they're still yet to be found. There's a considerable amount of debate over how the arms were positioned, and some have suggested that she held an apple as an allusion to the Judgement of Paris, or that she was looking into a mirror or shield.

### Is it really Venus?

While the general consensus is that the statue depicts Venus, thanks to the lack of clothing and feminine curves some argue that it could actually be Artemis, a Danaid or the sea goddess Amphitrite, who was worshipped on Melos.

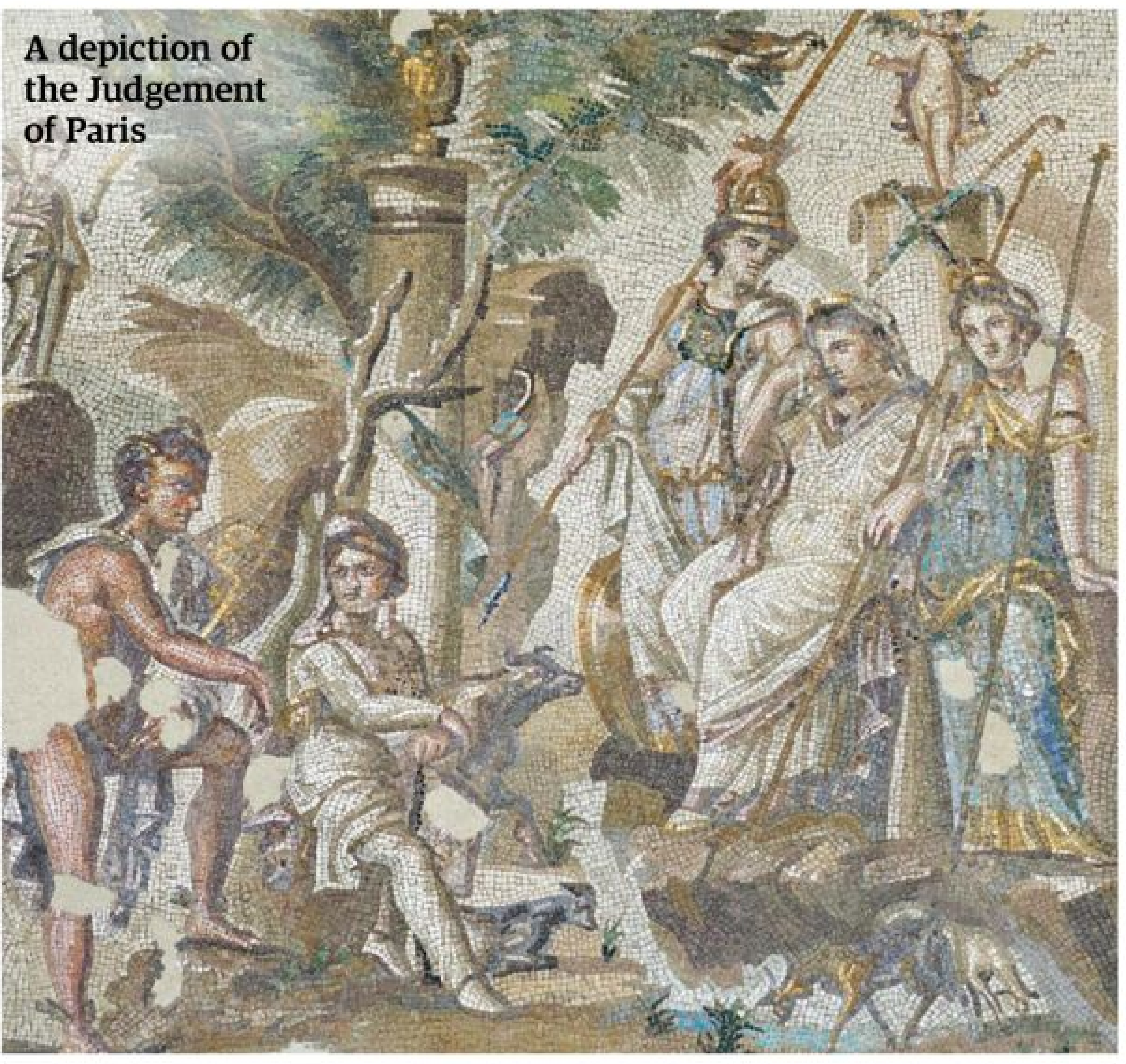
### An issue of timing

Not everyone agrees on when the statue was made, or if it's an original. While the techniques employed and her elongated figure suggest that it was created in the Hellenistic period, or 3rd to 1st centuries BCE, Venus' aloofness and impassivity are more in line with 5th century BCE ideals.



Aphrodite and Zeus plot on the side of this 3rd century BCE Greek vase

Image source: wiki/Dave & Margie Hill / Kleerup



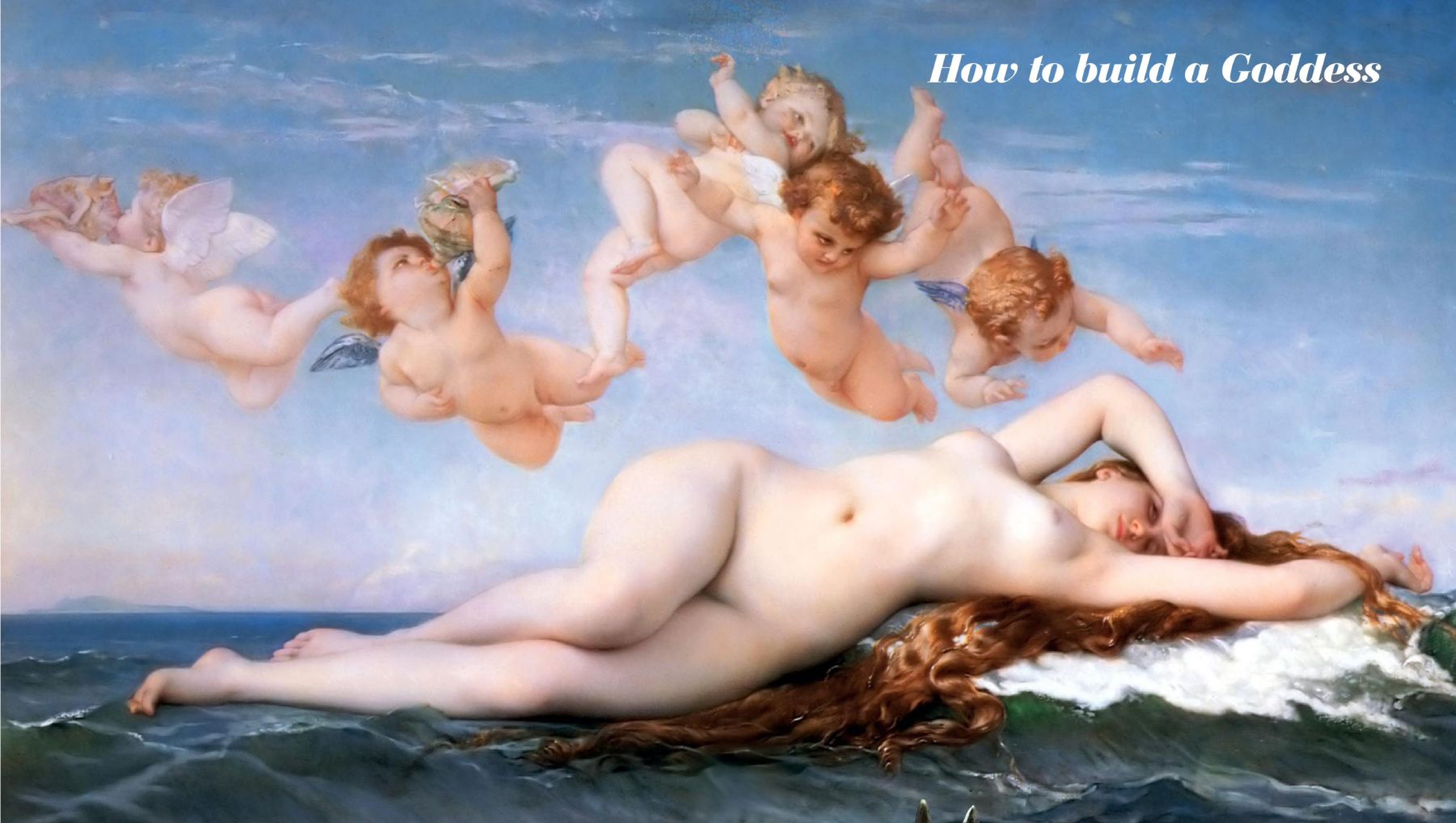
A depiction of the Judgement of Paris

Image source: wiki/Marie-Lan Nguyen

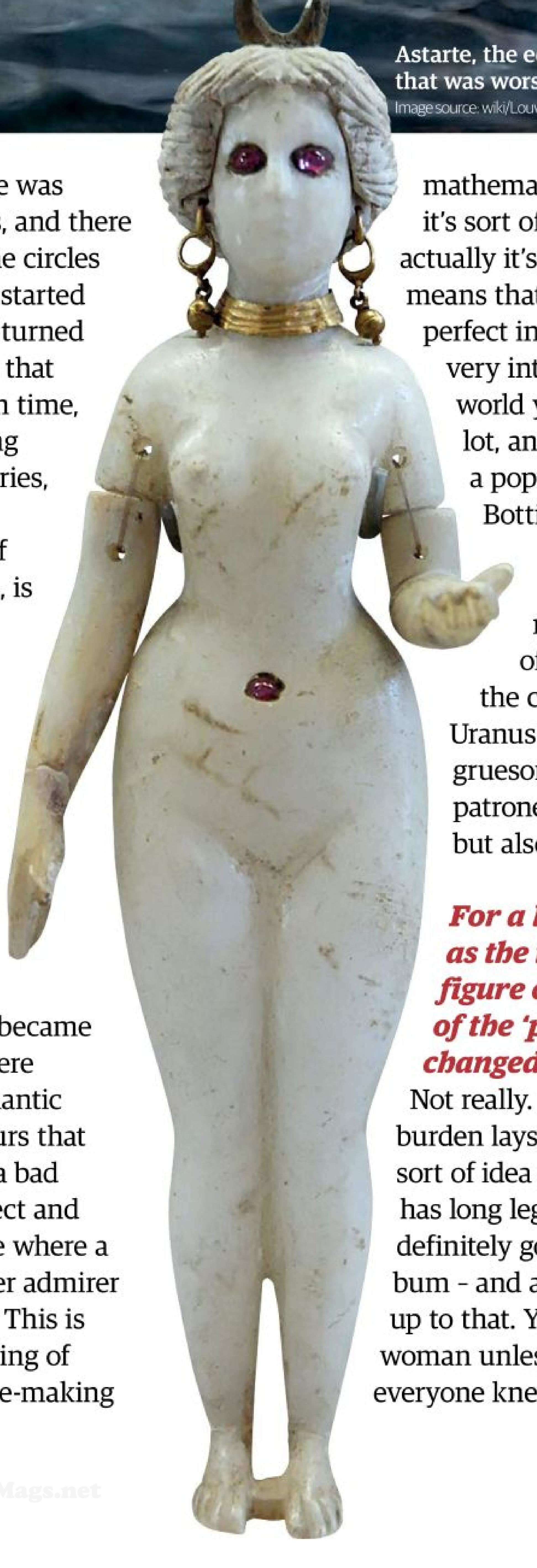
like a kind of guardian of Roman power, so ever-present but arguably less potent herself and that carries on right the way through to the Christian period. It's really interesting to me, because a number of her temples are squashed under early Christian churches, particularly those dedicated to Mary. A very interesting thing happens: in that moment that you're going to try to prove that the heavens have significant power, you've got a whole world that pays attention to this idea of the female intercessor and that loves the idea of the female goddess being the champion of love. There's going to be a real gaping void if you get rid of that. I think that's why Mary takes on Aphrodite's pose.

**_So how far did worship of her, all the forms of her, really reach?_**
It depends what point of time you're looking at. If you're looking at her great-grandmothers, so Inanna, Ishtar, Sati, they were being worshipped right the way across the Middle East in what's now modern-day Iraq, Syria, Palestine and Lebanon. She was also worshipped down in Sudan. There are even Aphrodite temples in Roman Britain, so her territory is really, really broad.

**_Why do you think our view of her is so Greco-Roman centric?_**
There's this story that we've given ourselves, and particularly as Europeans, that there's this unbroken line of civilization from the Greeks, through the Romans and ending up in Piccadilly Circus, but of course that's not the case. Venus was hugely popular in Alexandria, particularly,



*The Birth Of Venus* by Alexandre Cabanel was shown at the Paris Salon of 1863 and bought immediately by Napoleon III
Image source: wiki/artrenewal.org



Astarte, the equivalent of Venus and Aphrodite that was worshipped in the ancient Levant
Image source: wiki/Louvre Museum

> "I just think that's so ahead of its time, this notion that we all have a bit of male and female in us"

and with the Ptolemies in Egypt, so she was a really big figure there. Cleopatra identified with Aphrodite, dressing as her and kind of channelling her. The Greeks claimed that they invented history and therefore wrote themselves into it. Meanwhile the Romans were very good at whitewashing the record, brainwashing us as recipients of their history and making claims that they had rights of ownership over these goddesses. But it's mad that we don't know that she's an Eastern goddess who sometimes has a beard!

**Could you explain the links that are often made between Venus and prostitution?**

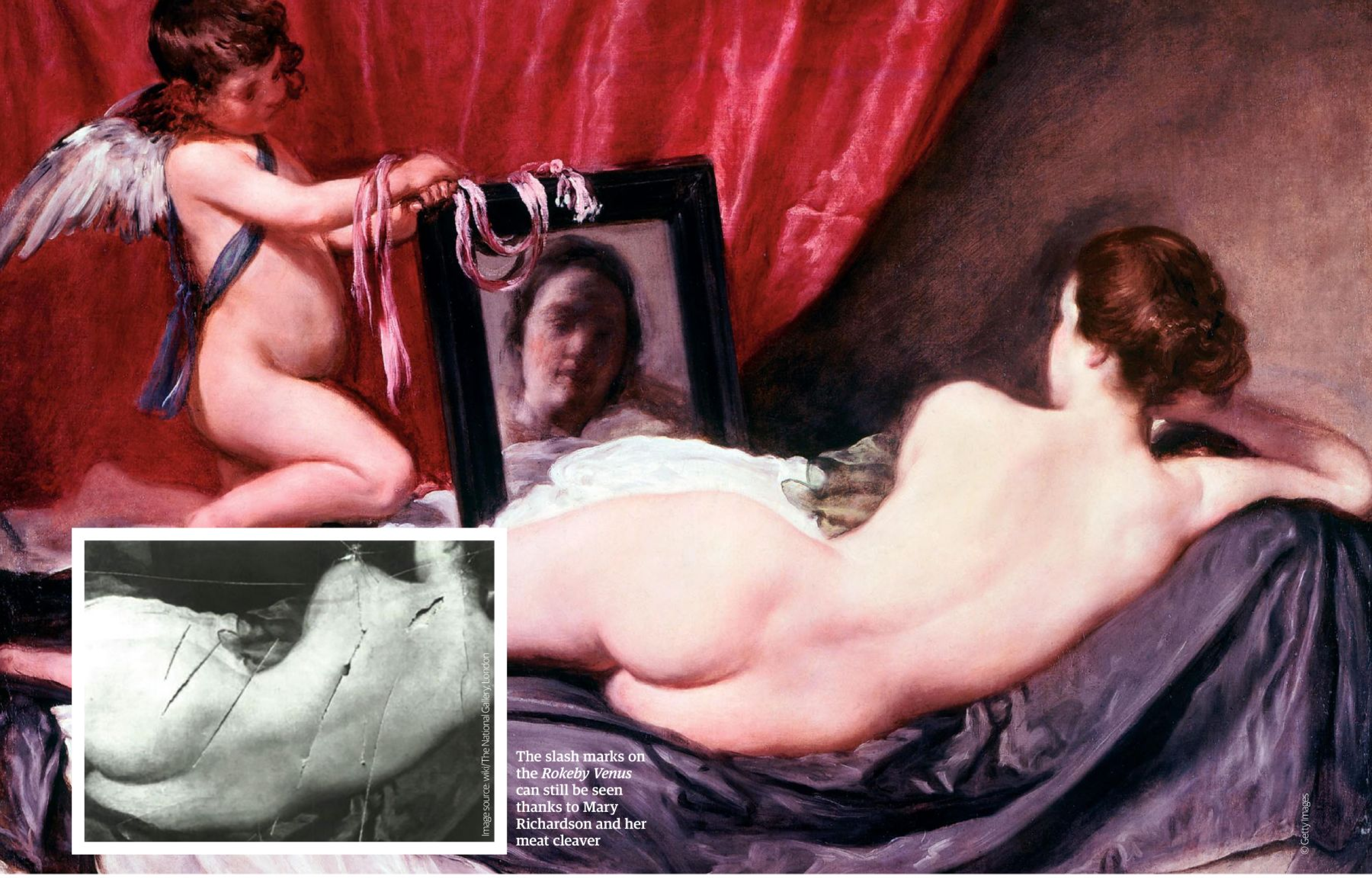
Obviously she's the goddess of sexual love and there's been a lot of ink spilled describing how all her sanctuaries are full of sacred prostitutes, so it's a rather appealing idea that probably male connoisseurs would worship Aphrodite by having sex with a prostitute. I think it did happen in some instances – it would be weird in a way if it didn't – but I don't think it was as widespread as we've been led to believe. Aphrodite was called protector of prostitutes, and there was a convoluted idea in some circles of the ancient world that she started as a prostitute who was then turned into a goddess. That's a trope that continues right the way down time, so I think it's really fascinating that in the 16th to 19th centuries, prostitutes were often called Venuses. Of course, the gift of prostitution, venereal disease, is named after the goddess.

**The idea of Venus seems to be a bit at odds with medieval Christian Europe, especially early medieval Christian Europe. How was she remembered during this time?**

People were actually very loath to eradicate her, so she became a kind of humanist muse. There was this notion of a very romantic love propagated by troubadours that there was a good Venus and a bad Venus, because she was perfect and she had a kind of courtly love where a woman with power denies her admirer any sexual favours or charm. This is the perfect lady – that banishing of lust and longing from the love-making mathematical sum. On the face of it, it's sort of an empowering thing, but actually it's not because, of course, that means that a woman has to be entirely perfect in order to be taken seriously. It's very interesting that in the medieval world you'll see her represented a lot, and she ends up being such a popular figure in paintings. In Botticelli's *Birth Of Venus*, there's a lot of dark imagery. For instance, you have the blood-red colour representing the idea of Aphrodite being born from the castrated genitals of the sky god Uranus – her start is obviously very gruesome. She also gets turned into a patroness not just of physical relations, but also of philosophy.

**For a long time, Venus was seen as the ideal woman. Has her figure changed as the perception of the 'perfect' female body has changed?**

Not really. It's almost as if a terrible burden lays on women that there is a sort of idea of the perfect woman. Venus has long legs, smooth arms, not big but definitely good breasts, and a lovely plump bum – and all other women had to match up to that. You couldn't really be a proper woman unless you looked like a Venus, and everyone knew what a Venus looked like. It's



The slash marks on the *Rokeby Venus* can still be seen thanks to Mary Richardson and her meat cleaver

Image source: wiki/The National Gallery, London

© Getty Images

remarkably consistent how the body of Venus has changed very little down the centuries. But when she started out in prehistory, she was incredibly feisty with a bird's face and feet. She was ferociously naked and a very different creature in the prehistoric world.

### *Could you explain a little about how the suffragette movement viewed the goddess and her audience in the early 20th century?*

One suffragette, Mary Richardson, was amazing, walking into the National Gallery with a meat cleaver and slashing a portrait of Venus. It definitely makes a statement – you can still see the slash marks. She just couldn't bear the way men gawked at it all day. On the whole, the suffragette movement had a slightly conflicted relationship with Venus. On the one hand, they wanted to adopt her because she's a strong woman. But that action of Mary Richardson really changed things – it was genuinely a bit of a #MeToo moment – as it showed that the female body shouldn't be used to excite the male gaze in that way. Aphrodite goes from being an ally of women to almost a traitor to them in how she's portrayed as a figure of subjugation rather than empowerment.

What really interests me is if you look at 1960s and 1970s feminism, when she's reappropriated again as that same woman symbol, it's actually Aphrodite's symbol, and it's used by the feminist movement often with a fist of power in the centre of it. So she is around, but in more ways than we realise.

### *How does the way Aphrodite-Venus is remembered and thought of today differ to how she was actually revered in antiquity?*

You didn't mess with Aphrodite, so the idea that you'd pop her on a Valentine's card or write a pop song about her – you'd be struck down by a thunderbolt by one of her many god lovers! There was much more respect. There was more respect for the idea of where desire can take you for good and for bad. It wasn't pretending that desire didn't happen, it was actually putting desire at the centre of the conversation about what it is to be human.

> "It's mad that we don't know that she's an Eastern goddess"

All of the things that Aphrodite's involved with in the stories of suicide and unrequited love, incest and pederasty – her purview is very dark as well as light. The Greeks and Romans were much better in admitting that those impulses are with us in society. She looked after what we do with desire in the community politically, militarily, socially, culturally, sexually, so she's often called Aphrodite Harmonia, or Aphrodite of Harmony, and Aphrodite of Union. There's a really interesting notion about how we generate the ties that bind us together – she's a very useful goddess still.

### *Is there one portrayal of Aphrodite that fits how you see her?*

She's so multivalent, I don't have one image of her. I don't think of her as one thing. Nonetheless, I do love the fact that on Cyprus she's represented in some sanctuaries with a beard. I just think that's so ahead of its time, this notion that we all have a bit of male and female in us and they recognise that. That's one of my favourite images of her.

### *In your research for the book, was there anything that surprised you about her?*

I wasn't expecting a connection to the Virgin Mary. If you go to one of those monasteries in Cyprus on the hill of Aphrodite, they'll strap on or give you access to a silver girdle, which they say Mary had sort of inherited from Aphrodite, who used it to help with fertility problems. I wasn't expecting her to live on in that kind of popular-culture way.

### *What's one thing that you'd like readers to take away about the goddess after reading Venus and Aphrodite?*

Remember that, as Euripides described her, she's greater than all of the gods. If I look at societies that work, they're societies that put love at the centre of their operations. I don't mean a kind of soppy, romantic love, I mean a passion to be the best people we can and to love those around us in the best way we can. As the Greek tragedians recognised, as a unifier of humans she's the greatest and most powerful of all the goddesses.

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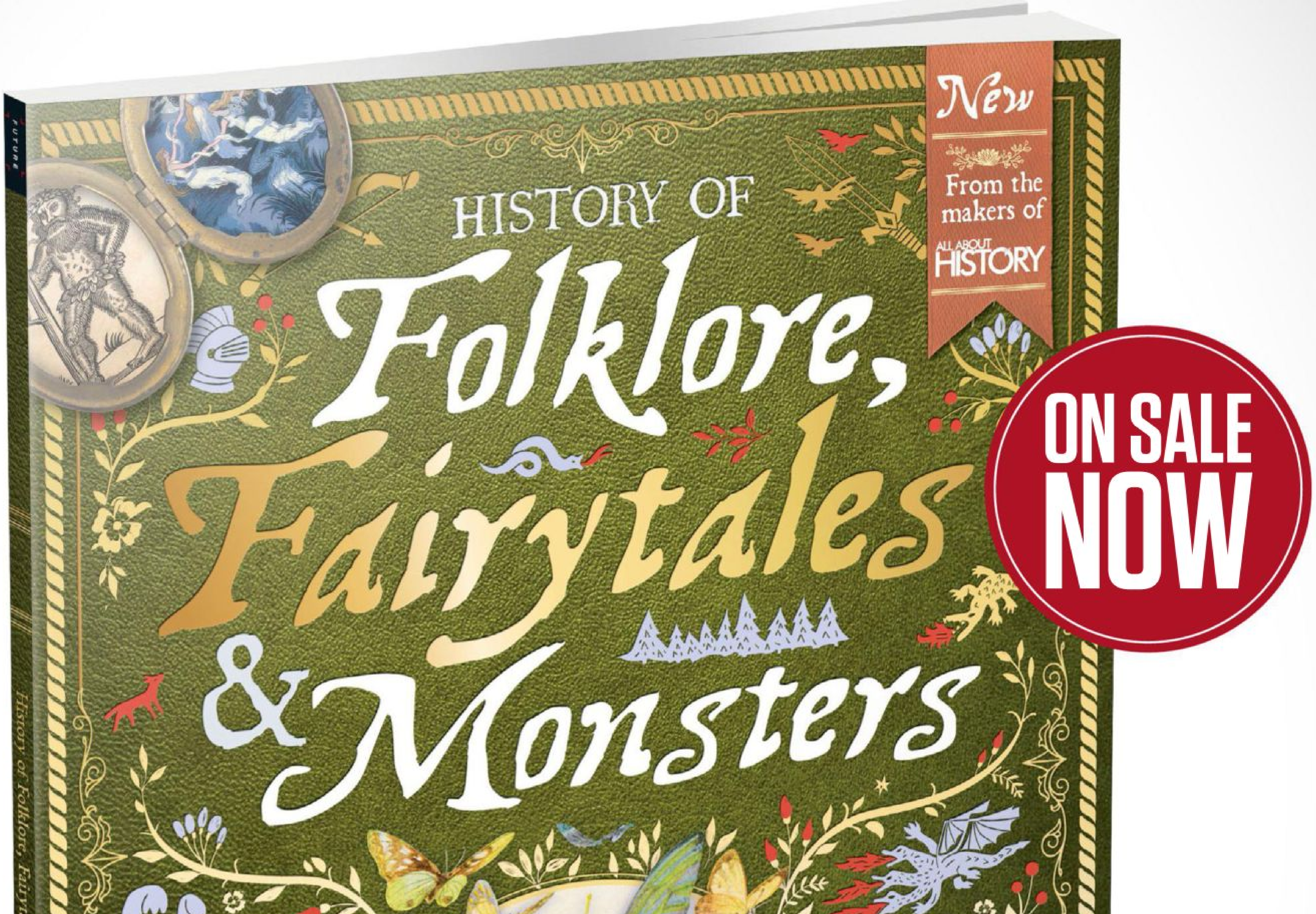

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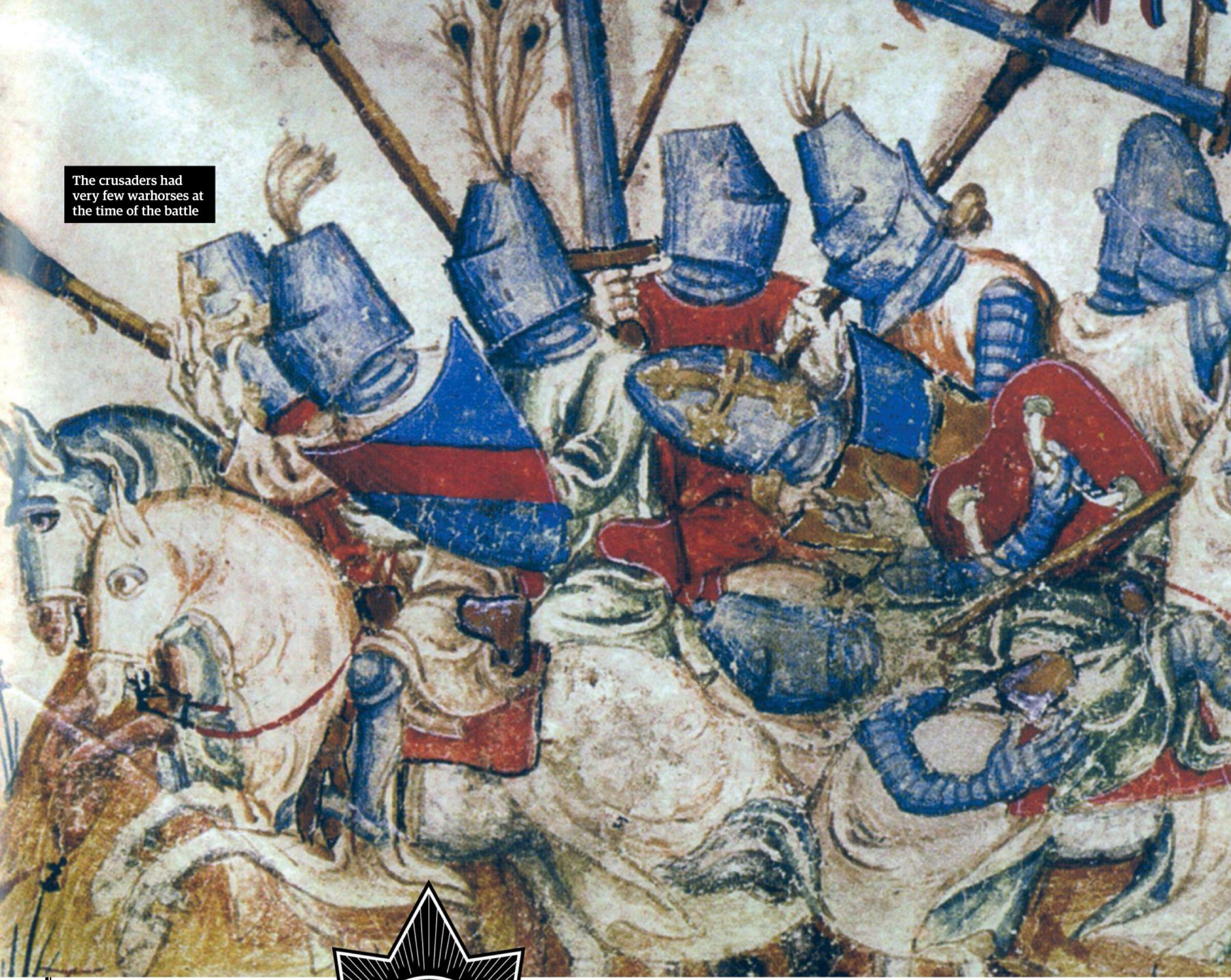


The crusaders had very few warhorses at the time of the battle

GREATEST BATTLES

# BATTLE OF ANTIOCH

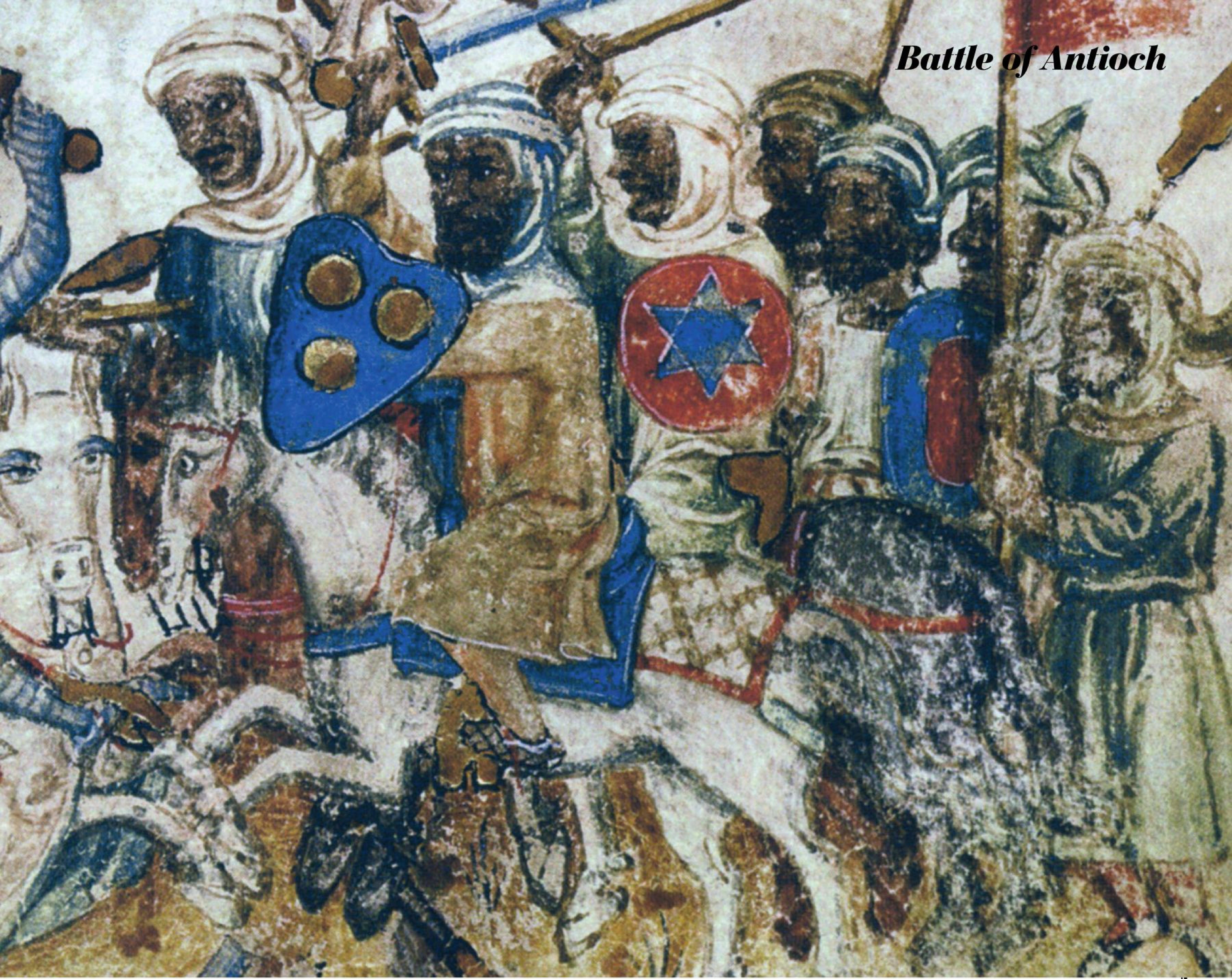
## SYRIA, 28 JUNE 1098

**Written by William E. Welsh**

A mighty Seljuk Turkish army rode out of Mosul in Upper Mesopotamia in late spring 1098 on a mission to rescue a Turkish garrison besieged in the citadel of Antioch by an army of Latin crusaders from Western Europe. At its head rode Kerbogha, the grizzled, grey-bearded Seljuk governor of the great Mesopotamian city. Behind him rode thousands of white-robed bowmen and heavily armoured ghulam lancers. Black banners swayed over the long columns of horsemen as they rode west.

Yaghi-Siyan, the commander of the beleaguered Seljuk garrison that had retreated into Antioch's citadel, breathed a sigh of relief when word reached him that Kerbogha had declared a jihad against the Latin crusaders who'd fought their way into the city on 2 June. It had taken the crusaders seven months to capture Antioch. During that time, their numbers had dwindled considerably owing to skirmishing, disease and desertion.

Although approximately 100,000 men had responded to Pope Urban's call for a crusade in 1095 to liberate Jerusalem from the 'infidels', only half that



number were soldiers. The calibre of those troops varied considerably: many of those from the lower strata of society had little military training, whereas those of wealth and prestige had been trained since a young age in the art of war. Of the 50,000 fighting men that set out across Anatolia, 5,000 were mounted knights.

The First Crusade was not led by a single commander-in-chief, but rather by a 'council of princes' who often disagreed on the best tactical approach to a situation. Each of the senior princes led an army recruited from his territory. Four major armies from Western Europe formed the First Crusade. Counts Robert of Normandy, Robert of Flanders and Hugh of Vermandois led a Franco-Flemish army; Duke Godfrey of Lower Lorraine led a Lorraine-Burgundian army; Count Raymond of Toulouse and Adhemar of Le Puy led an Aquitanian-Provencal army; and Duke Bohemond of Taranto led an Italian Norman army. The most important junior leaders were Godfrey's younger brother Baldwin of Boulogne, and Bohemond's nephew Tancred. In order to reach Jerusalem, the crusaders had to fight their way through Anatolia, most of which was ruled by Seljuk Turks.

Kilij Arslan, who ruled the Sultanate of Rum branch of the Great Seljuk Turks, ambushed the vanguard of the crusader army at Dorylaeum with 6,000 horsemen on 1 July. Reinforced by the main body, the crusaders repulsed the Turks and continued their eastward trek. When the crusaders arrived at Antioch in October 1097, their numbers had been nearly cut in half.

At the time of the arrival of the crusader army the Great Seljuk Empire was in flux. The empire was growing increasingly decentralized and the Sunni Seljuks were losing ground in Palestine to their chief regional rivals, the Shiite Fatimid Dynasty of Egypt.

Yaghi-Siyan commanded a small Seljuk garrison that ruled the Greek and Armenian Christians of Antioch. The Byzantines had built Antioch's great stone walls in the 6th century. The Turks had taken Antioch in 1084 from a waning Byzantine Empire. The city's outer walls, which were studded with towers, enclosed an area three-and-a-half square miles in size that included pastures and orchards.

The crusaders knew they had to capture Antioch because it lay astride their line of communications to Constantinople. Two of the senior commanders, Count Raymond of Toulouse and Duke Bohemond of Taranto, had different strategies for capturing Antioch. Raymond favoured storming the walls, while Bohemond wanted to starve the Turks into submission. The latter approach was flawed given that the crusaders did not have enough men to completely surround the walled city, but Bohemond held sway and there was no immediate attack. As the weeks stretched into months, the crusaders skirmished not only with Yaghi-Siyan's troops, but also with local Muslim forces from Aleppo and Damascus. During this time the crusaders suffered from exposure to the elements and starvation. Owing to these factors, the crusader army continued to shrink in size.

In early spring 1098 Yaghi-Siyan had sent an urgent dispatch to Kerbogha, the Seljuk governor of Mosul, requesting a relief army large enough to drive off the enemy. The garrison was running low on provisions, so Yaghi-Siyan requested that the

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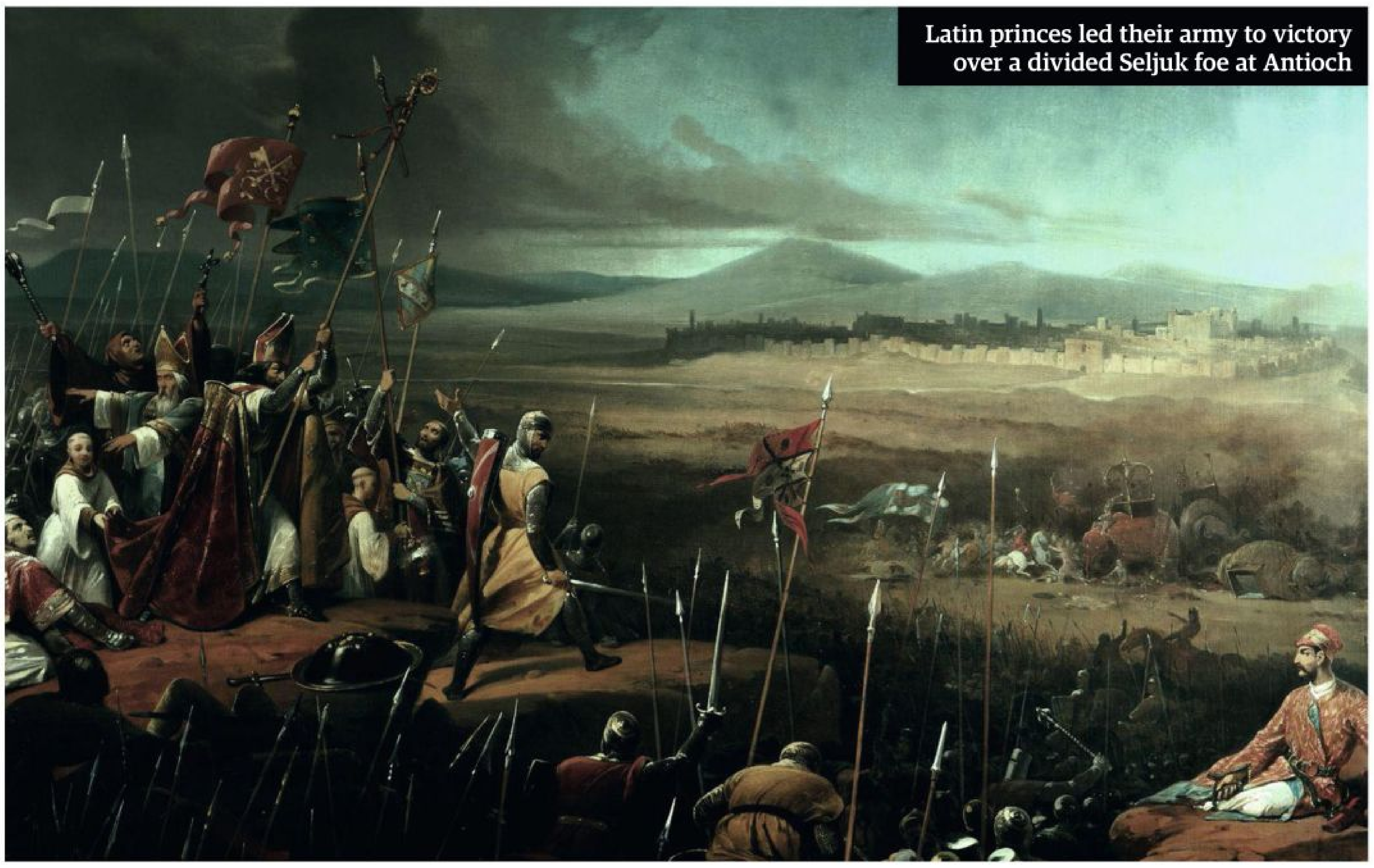


Latin princes led their army to victory over a divided Seljuk foe at Antioch

merchants who were hoarding grain give up half of their supply to the garrison commander. This rankled the wealthy merchants.

An Armenian officer and merchant named Firouz, a convert to Islam, believed that the edict threatened his family's livelihood. He turned over half of his grain begrudgingly. As an officer of the garrison, Firouz was responsible for guarding a section of the western wall. He was so embittered that he turned traitor. "He looked to his own salvation," wrote Norman chronicler Ralph of Caen. "He would avenge his injuries by betraying the whole city." One night Firouz snuck out of the city and met with Bohemond. When Firouz offered to let the Normans climb over his section of the wall under cover of darkness, Bohemond readily accepted the offer.

On the night of 2 June, Firouz allowed Bohemond's Normans to seize an unguarded tower in the western part of the city. Once inside, the raiders opened a secondary gate for the main crusader force to enter the city. In the early morning hours of 3 June the crusaders ran amuck through the city, indiscriminately slaughtering everyone they came across. The Turkish soldiers who survived the initial onslaught hastily withdrew to the citadel on Mount Silpius.

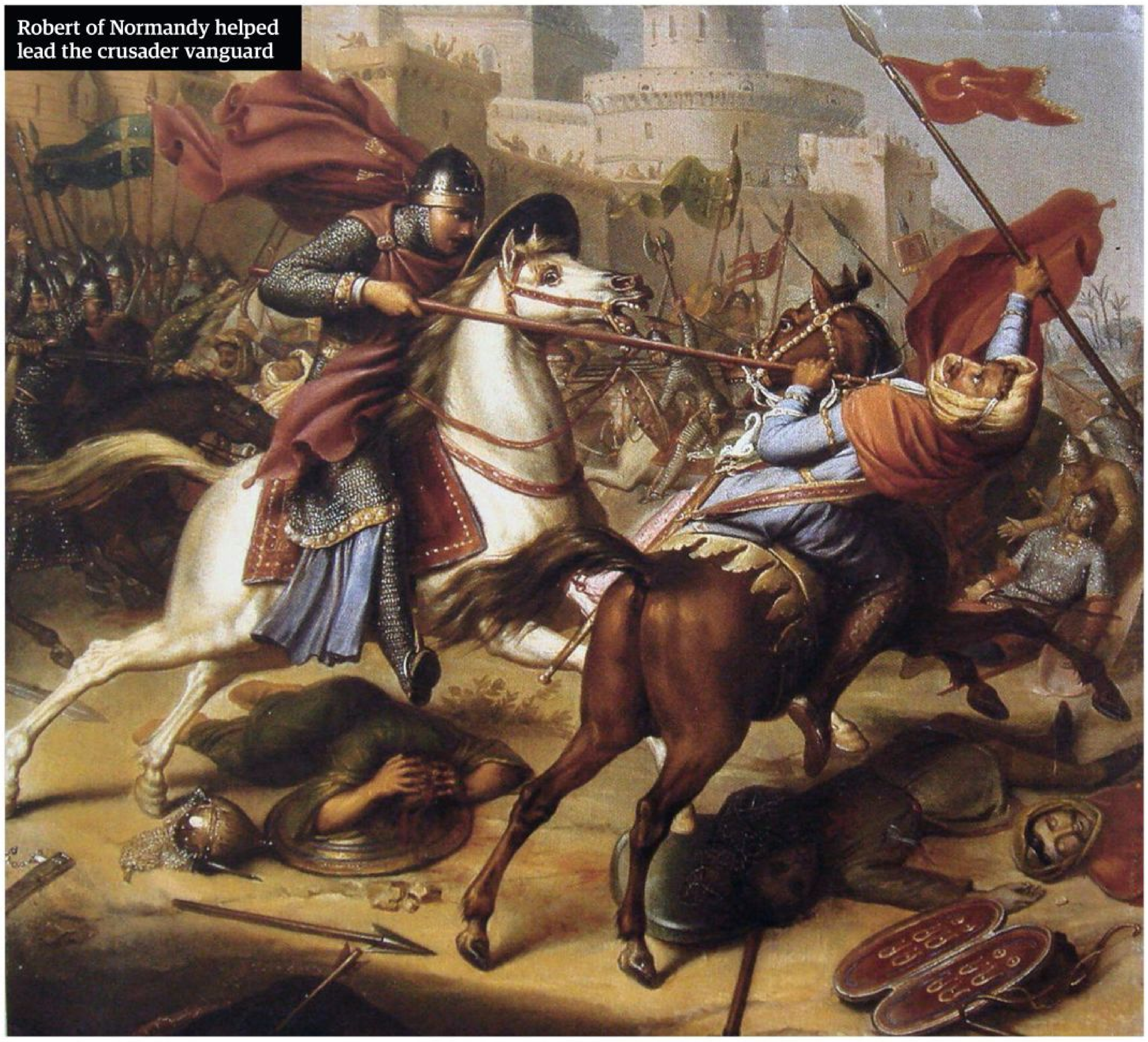
Kerbogha was a Mamluk slave soldier who governed Upper Mesopotamia on behalf of Seljuk Sultan Barkyaruk. He assembled 30,000 troops for the offensive. The Seljuk relief army set out in early May. En route to Antioch, Kerbogha besieged Edessa, which was held by Godfrey's younger brother, Baldwin of Boulogne. Baldwin had split off from the main army in eastern Anatolia, seeking to carve out a fiefdom for himself from the Armenian lands at the headwaters of the Euphrates River. After squandering three weeks in a poorly planned siege, Kerbogha resumed his march to Antioch.

As the Seljuk general marched through northern Syria, another 10,000 Turkish troops joined his ranks. Ironically, Kerbogha's army arrived on the plain outside the city on 4 June, the day after the crusaders had secured the city. He established his main camp three miles north of the city in the Orontes Valley.

Kerbogha's first order of business was to capture the crusader outposts outside the city. After three days, the Muslim advance guard had captured the outerworks, including the Tower of the Iron Bridge, and invested the city. Small detachments of Seljuk foot soldiers took up positions outside the city's main gates. "[The] Turks hemmed in our men by frequent and vigorous attacks," wrote French priest Fulcher of Chartres, who accompanied the crusaders.

After an unsuccessful attempt in mid-June to reinforce the garrison in the citadel, Kerbogha established forward positions beneath the northern and western walls of the city. Although the Seljuk relief army's initial efforts to retake the city had failed, time was not on the crusaders' side. They were at a distinct disadvantage given that they lacked sufficient provisions to endure a long siege. Morale was low, and some crusaders deserted over the walls and made their way to the port of St Symeon at the mouth of the Orontes in the hope of finding a ship home.

The priests accompanying the crusaders ministered to them to keep their morale up. Peter Bartholomew, a Provencal pilgrim, claimed to have received divine instruction from God of the existence of the Holy Lance – the point of which had pierced Christ's body while he was on the cross – telling him that it was buried beneath the Cathedral of St. Peter. Bartholomew and some other volunteers excavated the floor of the cathedral in search of the relic.



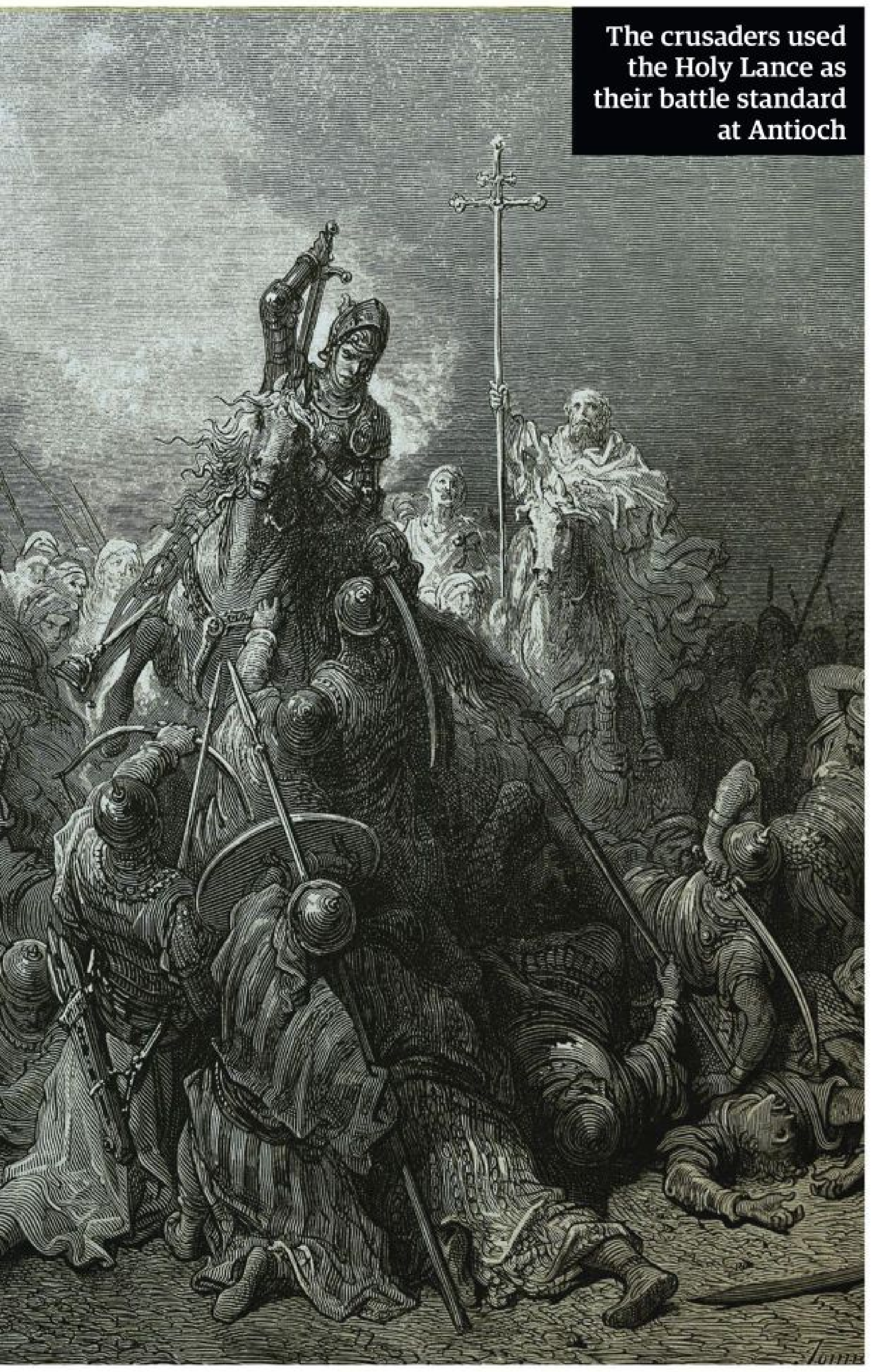
Robert of Normandy helped lead the crusader vanguard

On 14 June Peter produced an iron tip that he claimed was from the actual Holy Lance. Bishop Adhemar, the papal legate accompanying the crusaders, was deeply sceptical of the finding because he knew the Holy Lance was stored in Constantinople. Nevertheless, he played along with Peter for the good of the army's morale. Peter's alleged discovery of the Holy Lance produced the desired improvement in crusader morale. The crusaders wrapped the Holy Lance in rich brocade, with a plan to make it their standard and carry it into battle.

The council of princes knew that the army could not withstand a siege. For that reason, they decided to emerge from the city and offer battle. Raymond, the de facto leader at that point in the crusade, was bedridden, though, so command devolved to Bohemond. Raymond directed a detachment that had orders to prevent the Seljuk garrison in the citadel from sallying forth to help Kerbogah retake the city.

On the morning of 28 June, the crusaders emerged from the Bridge Gate in the west wall overlooking the River Orontes. Inviting Kerbogha's host to fight a pitched battle was a major gamble, but the crusaders believed it was their best chance given the dire supply situation they faced.

The crusaders did not have enough warhorses to mount charges, though. Instead, the nobles in command of the divisions distributed the 200

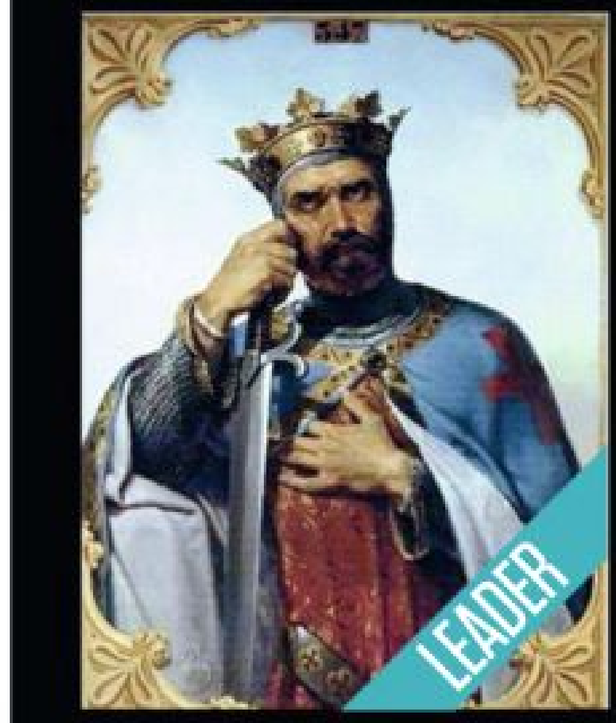

The crusaders used the Holy Lance as their battle standard at Antioch

## CRUSADERS

TOTAL NUMBER OF TROOPS
**15,000**

NUMBER OF INFANTRY **14,800**

NUMBER OF CAVALRY **200**



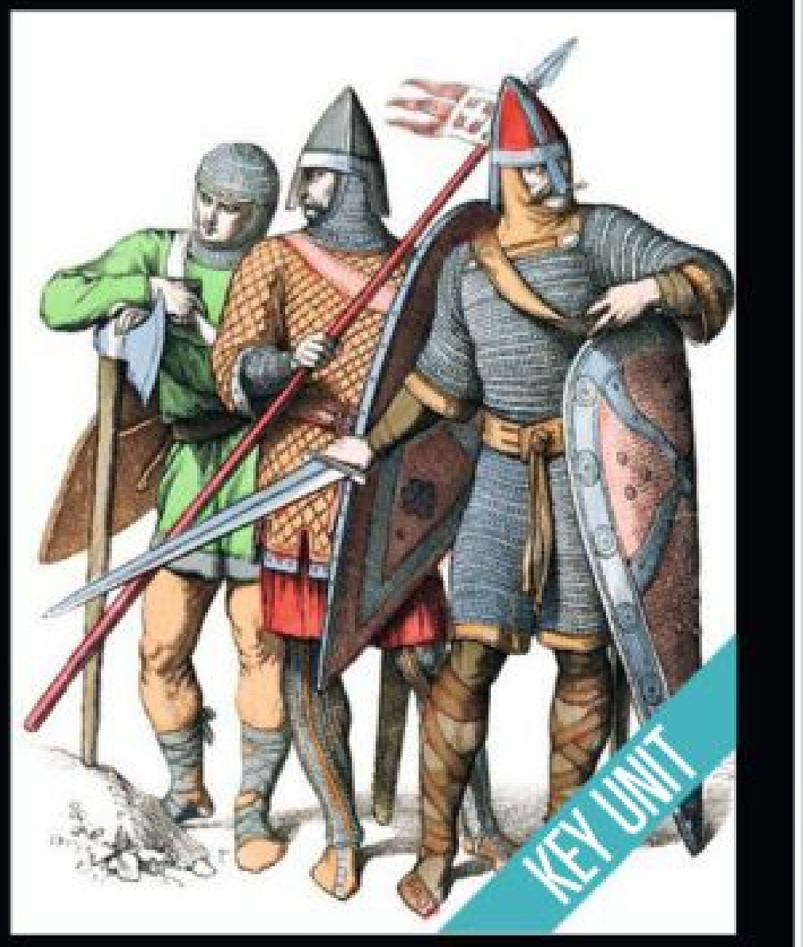
### BOHEMOND OF TARANTO

Thanks to his strategic acumen he succeeded in capturing Antioch after a costly siege.

+ A skilled tactician and shrewd field commander

− Overly ambitious and self-serving

### DISMOUNTED KNIGHTS



They were skilled and highly motivated warriors.

+ Fought with great skill using spears, maces, battle axes and swords

− Prone to suffering heat exhaustion in their heavy mail hauberks and helmets

### BATTLE AXE

Fitted with a long two-handed shaft and made of iron, it could inflict great damage.

+ Easily crushed bones and also could sever limbs

− Useless against a Seljuk horse archer

## SELJUK EMPIRE

TOTAL NUMBER OF TROOPS
**40,000**

NUMBER OF LIGHT CAVALRY **35,000**

NUMBER OF HEAVY CAVALRY **3,000**

NUMBER OF INFANTRY **2,000**

LEADER

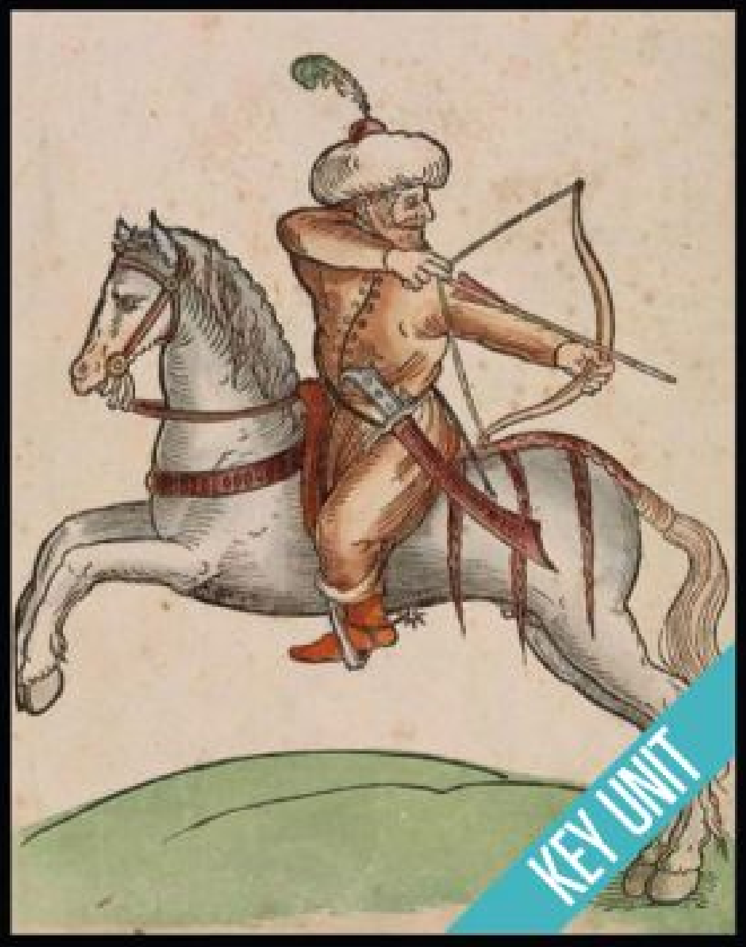
### KERBOGHA, ATABEG OF MOSUL

He mobilized thousands of Seljuk Empire troops through a jihad to relieve Antioch.

+ Possessed superb recruitment and organisational skills

− An overly cautious, unimaginative tactician

### MOUNTED ARCHERS



The Turcoman archers were highly mobile cavalry whose heavy arrow volleys unhinged their opponent.

+ Isolated, surrounded and destroyed slow-moving forces

− Not suited for a mounted melee

### COMPOSITE BOW

Its power lay in the contrasting properties of horn and sinew in the frame.

+ Had remarkable strength for its extremely small size

− Required lots of training to use effectively on horseback

mounted knights evenly across the divisions. This gave each of the six divisions 30 to 35 horses. The mounted knights in each division were dispersed among the ranks to serve as rallying points for the dismounted knights, spearmen, crossbowmen and archers. The knights on horseback were armed with lances, and the dismounted knights wielded broad-bladed spears, axes and maces. All knights had swords as backup weapons.

Count Hugh of Vermandois' northern French troops emerged from the Bridge Gate under heavy fire from a large group of Muslim foot archers. They drove the archers north, which gave room for three more divisions to emerge and deploy facing Kerbogha's vanguard.

Kerbogha was taken completely by surprise when the crusaders marched out of the city because he thought they were too few in numbers to offer battle. The bulk of his army was still at the main camp three miles north of the city. Despite the insistence of some of the Seljuk princes that he destroy the crusader vanguard and assemble all of his troops for battle, Kerbogha told them that he would wait for the entire crusader army to deploy before mounting his attack. "Wait until they have all come out and then we will kill them," he's alleged to have said.

After a short period of time, the Seljuk detachments stationed around the city began to engage the crusader divisions. Whether this was done by Kerbogha's orders or on their own initiative is unclear. The crusaders succeeded in parrying all of the piecemeal attacks. Even as the tide of battle turned in favour of the crusaders, Kerbogah still did not call for reinforcements from his camp.

Bishop Adhemer, who led a division of southern French on the crusader left flank, switched over to the attack after deflecting several Muslim charges. He smashed the right flank of the Seljuk vanguard. Fearing that they were about to be encircled and carved up, the remaining members of Kerbogha's vanguard lost their will to fight.

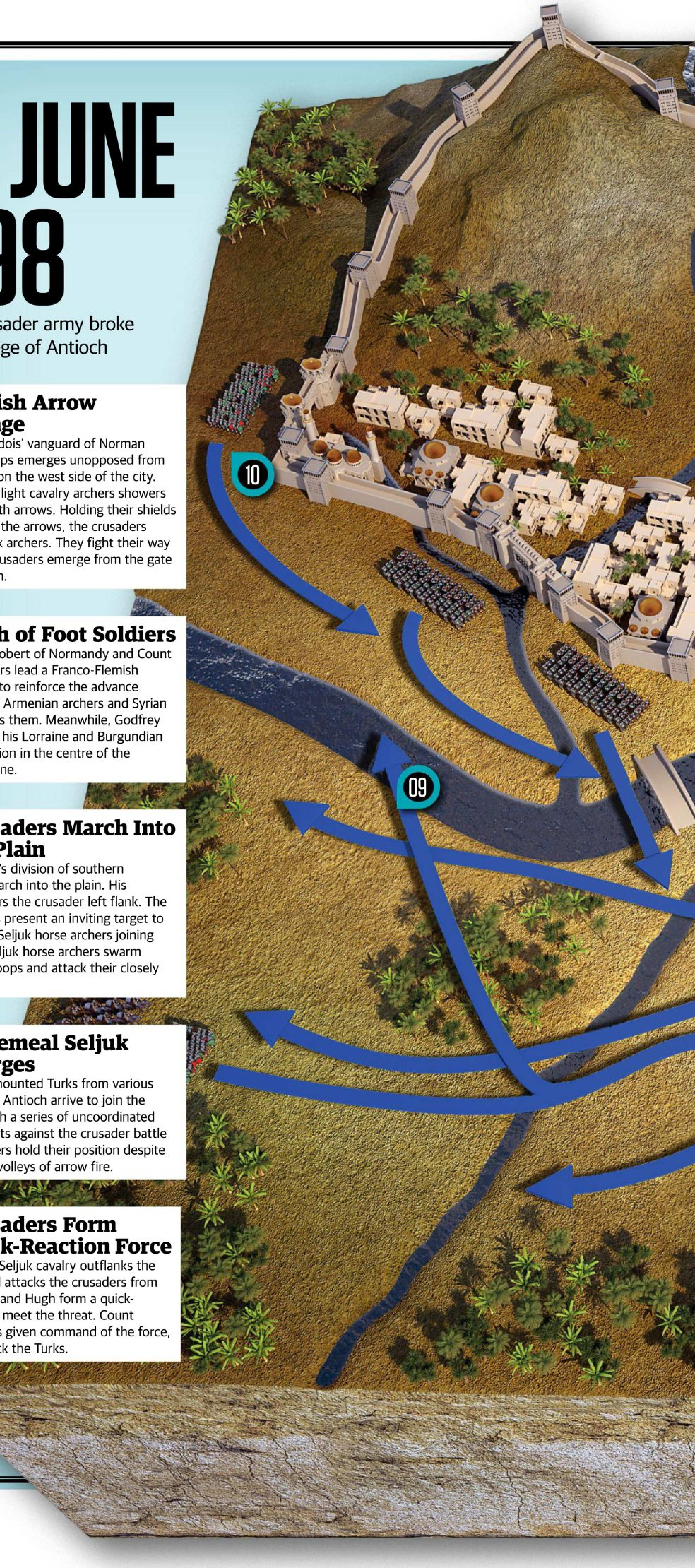
With the bulk of his Seljuk troops still at their base camp, Kerbogah fled the field to save his own hide. The crusaders swept past the northern end of the city and overran Kerbogha's camp. They slew the surviving foot soldiers and camp followers who had no way to escape. Shortly afterwards, the Turks in the citadel surrendered.

Kerbogha's most glaring tactical error was his failure to assemble all of his troops for battle as the crusaders began emerging from the city. In contrast to Kerbogha's incompetence, the senior commanders of the crusader army exhibited superb tactical control during the battle. The division commanders fought in a coordinated fashion to defeat each of the incoming charges.

The crusaders stayed at Antioch for the next five months, building their strength for the final leg of their march. They set out in January for Jerusalem. This time they took great pains to avoid lengthy sieges, and the crusade ended in success when they captured Jerusalem on 15 July 1099.

# 28 JUNE 1098

How the crusader army broke the Seljuk siege of Antioch



### 01 Turkish Arrow Barrage

Hugh of Vermandois' vanguard of Norman and Flemish troops emerges unopposed from the Bridge Gate on the west side of the city. A force of Seljuk light cavalry archers showers the crusaders with arrows. Holding their shields aloft to ward off the arrows, the crusaders scatter the Seljuk archers. They fight their way north as more crusaders emerge from the gate to reinforce them.

### 02 Clash of Foot Soldiers

Count Robert of Normandy and Count Robert of Flanders lead a Franco-Flemish formation north to reinforce the advance guard. A force of Armenian archers and Syrian spearmen attacks them. Meanwhile, Godfrey of Bouillon leads his Lorraine and Burgundian troops into position in the centre of the crusader battle line.

### 03 Crusaders March Into the Plain

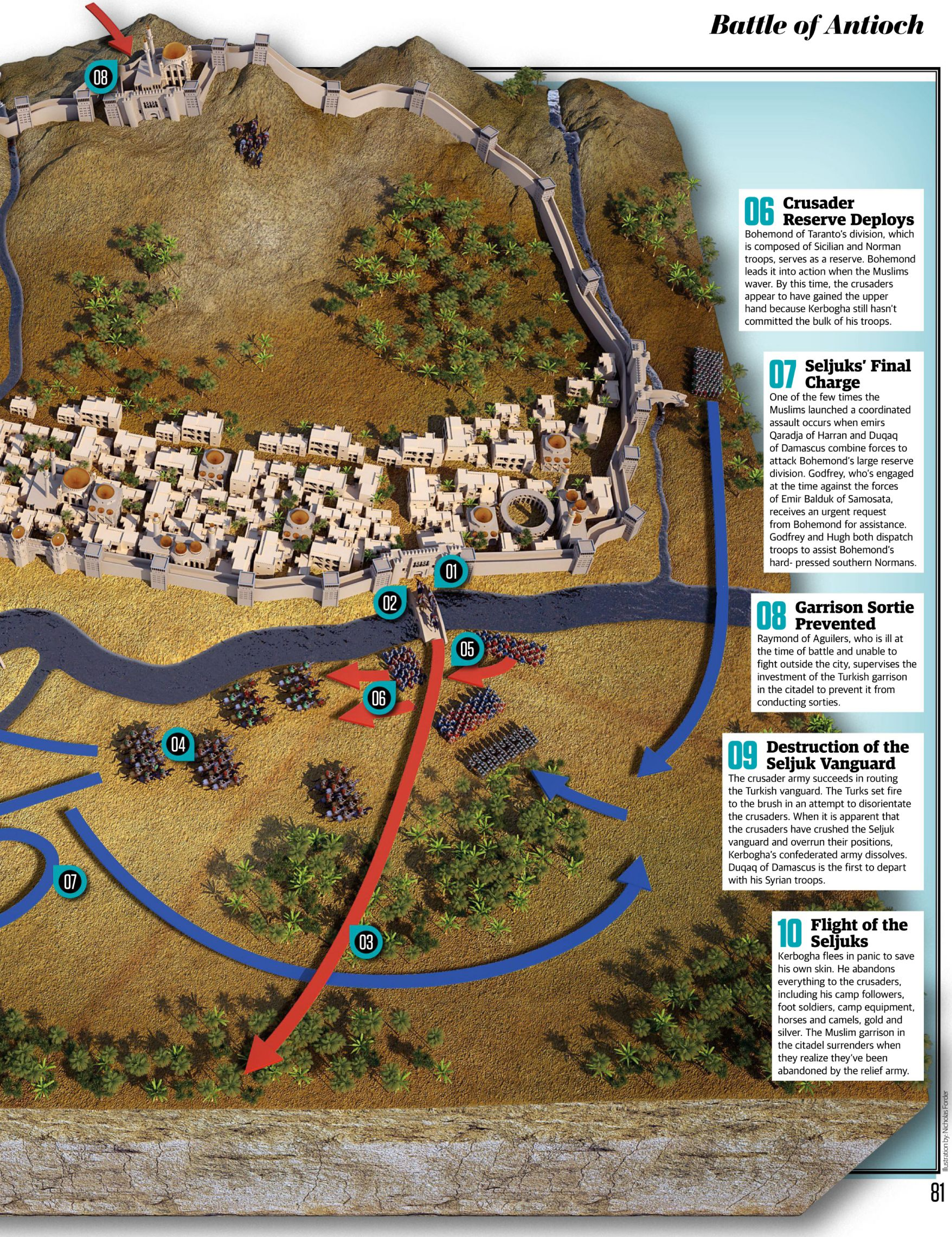
Bishop Adhemar's division of southern French troops march into the plain. His formation anchors the crusader left flank. The Provencal troops present an inviting target to detachments of Seljuk horse archers joining the fight. The Seljuk horse archers swarm the Provencal troops and attack their closely packed ranks.

### 04 Piecemeal Seljuk Charges

Contingents of mounted Turks from various positions around Antioch arrive to join the fight. They launch a series of uncoordinated piecemeal assaults against the crusader battle line. The crusaders hold their position despite receiving heavy volleys of arrow fire.

### 05 Crusaders Form Quick-Reaction Force

When a force of Seljuk cavalry outflanks the crusader left and attacks the crusaders from behind, Godfrey and Hugh form a quick-reaction force to meet the threat. Count Renaud of Toul is given command of the force, and he beats back the Turks.



## 06 Crusader Reserve Deploys

Bohemond of Taranto's division, which is composed of Sicilian and Norman troops, serves as a reserve. Bohemond leads it into action when the Muslims waver. By this time, the crusaders appear to have gained the upper hand because Kerbogha still hasn't committed the bulk of his troops.

## 07 Seljuks' Final Charge

One of the few times the Muslims launched a coordinated assault occurs when emirs Qaradja of Harran and Duqaq of Damascus combine forces to attack Bohemond's large reserve division. Godfrey, who's engaged at the time against the forces of Emir Balduk of Samosata, receives an urgent request from Bohemond for assistance. Godfrey and Hugh both dispatch troops to assist Bohemond's hard- pressed southern Normans.

## 08 Garrison Sortie Prevented

Raymond of Aguilers, who is ill at the time of battle and unable to fight outside the city, supervises the investment of the Turkish garrison in the citadel to prevent it from conducting sorties.

## 09 Destruction of the Seljuk Vanguard

The crusader army succeeds in routing the Turkish vanguard. The Turks set fire to the brush in an attempt to disorientate the crusaders. When it is apparent that the crusaders have crushed the Seljuk vanguard and overrun their positions, Kerbogha's confederated army dissolves. Duqaq of Damascus is the first to depart with his Syrian troops.

## 10 Flight of the Seljuks

Kerbogha flees in panic to save his own skin. He abandons everything to the crusaders, including his camp followers, foot soldiers, camp equipment, horses and camels, gold and silver. The Muslim garrison in the citadel surrenders when they realize they've been abandoned by the relief army.

Illustration by: Nicholas Forder

# The 'What If' Newspaper

Mexico | Interview by Jonathan O'Callaghan | 1848

# MEXICO DEFEATS THE UNITED STATES

## Mexico maintains claim on vast swathes of territory, including the potentially gold-rich California, in huge blow to US expansion

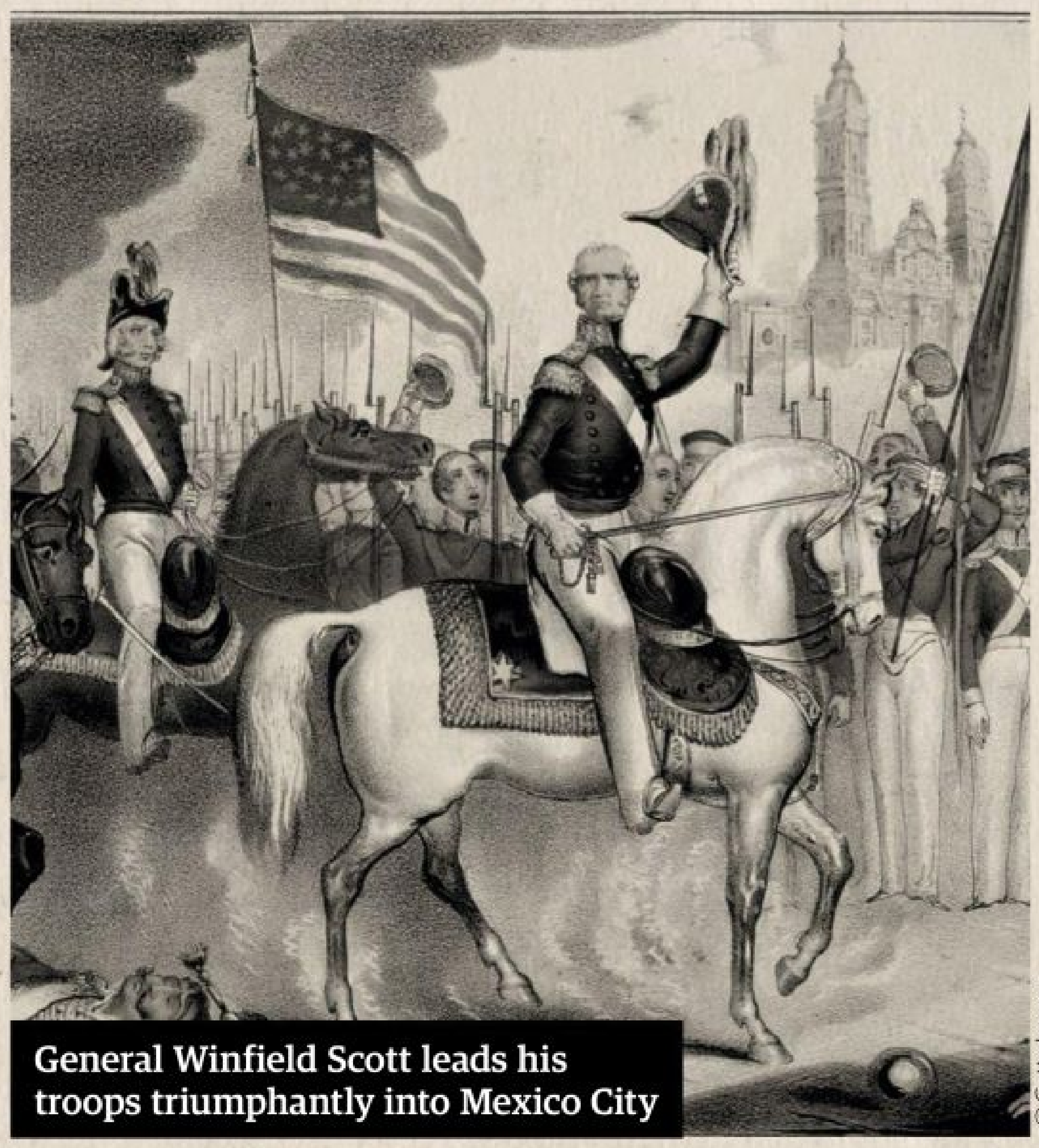
### EXCLUSIVE Interview With

© University of Edinburgh

### PROFESSOR FRANK COGLIANO

Professor Cogliano is Professor of American History at the University of Edinburgh. His research interests include the history of revolutionary and early national America, including the Mexican-American War.

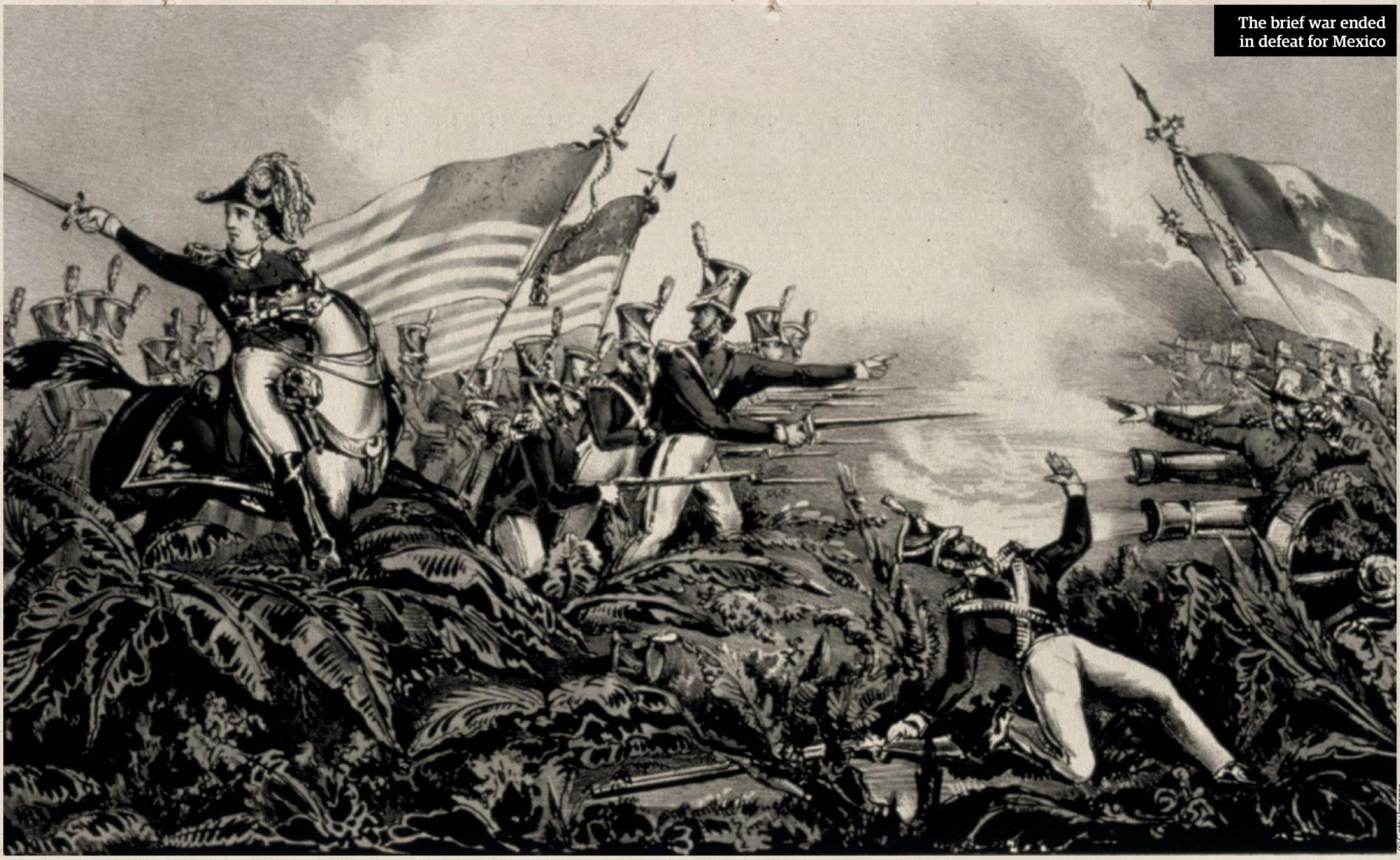
**What was the background to the Mexican-American War of 1846-48?**
The United States in the early 19th century had a rapidly growing population, particularly in the west. [This] put it on a collision course with the Republic of Mexico, which had acquired its independence in the 1820s and claimed much of the territory in what is now the southwest of the United States, and indeed the Pacific Coast of the United States. So in the 1840s the US found itself on a potential road to conflict with both Mexico and Britain in what's today the Pacific Northwest. That's the big picture. The more proximate cause is that the American settlers in the Mexican province of Texas in 1836 rebelled, declared independence, fought a short but relatively bloody war of independence and achieved their independence. And then the United States, in 1846, annexed Texas, and that set the war in motion between 1846 and 1848.


General Winfield Scott leads his troops triumphantly into Mexico City

© Getty Images

### GOLD JACKPOT FOR MEXICO?

There have long been rumours that California holds deep within its hills and mountains a secret treasure, and with Mexico's victory over the United States it now looks as if it will be the nation to reap the rewards. Word is spreading through the prospecting community that a gold rush is about to kick off across the western state, so keep your ears to the ground because riches and opportunity have never been closer for the people of Mexico than they are now.



The brief war ended in defeat for Mexico

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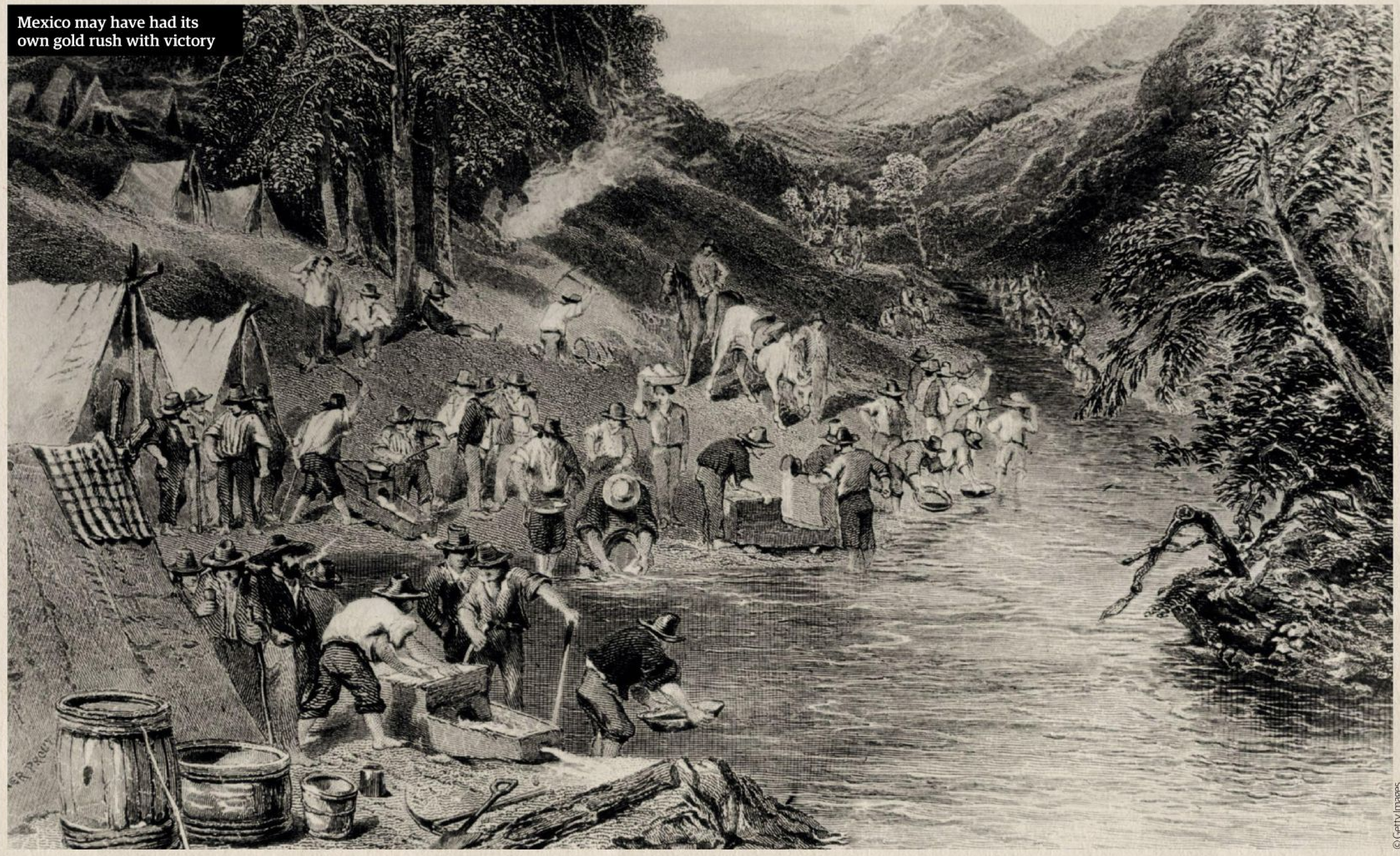

Mexico may have had its own gold rush with victory

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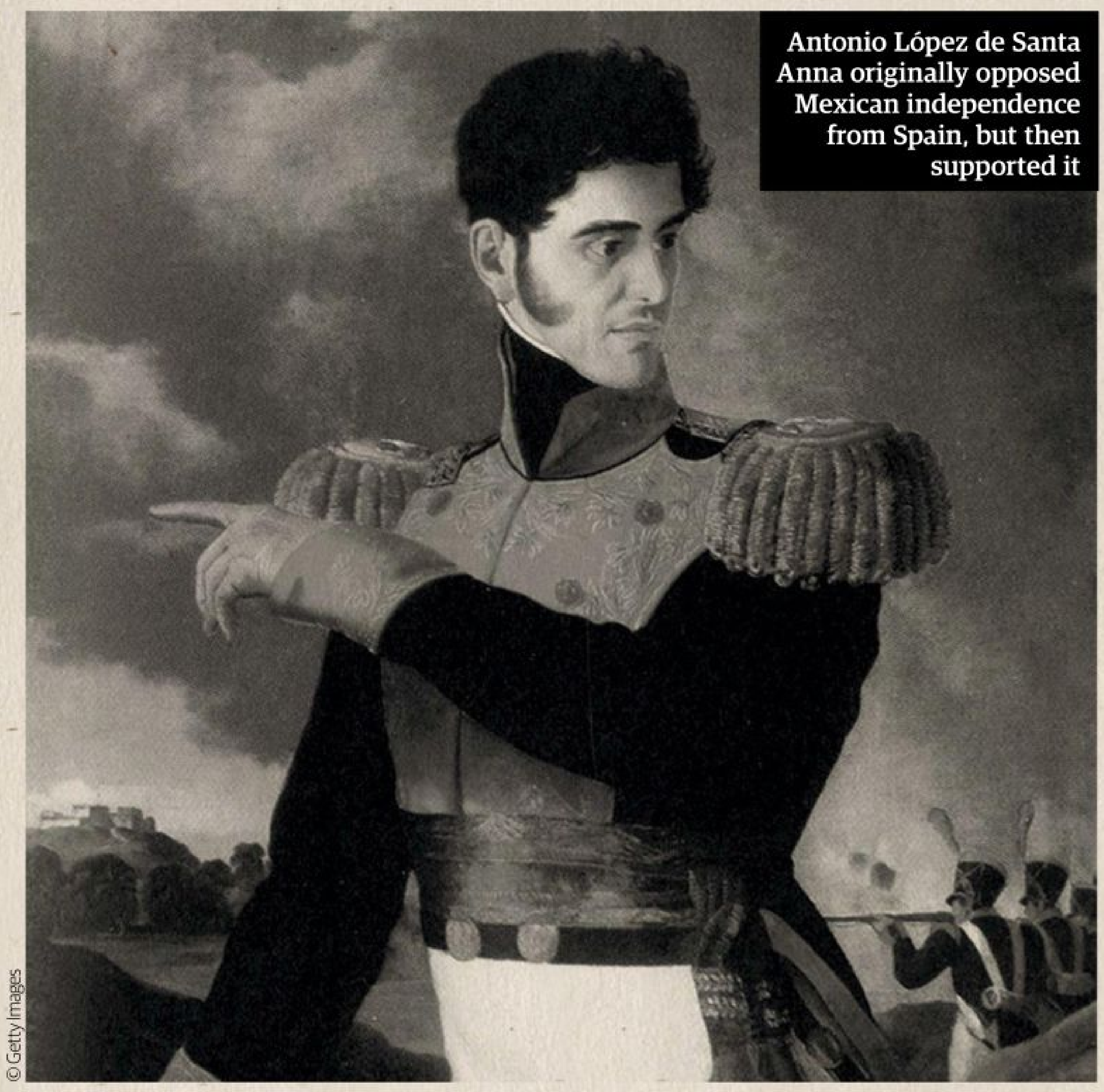
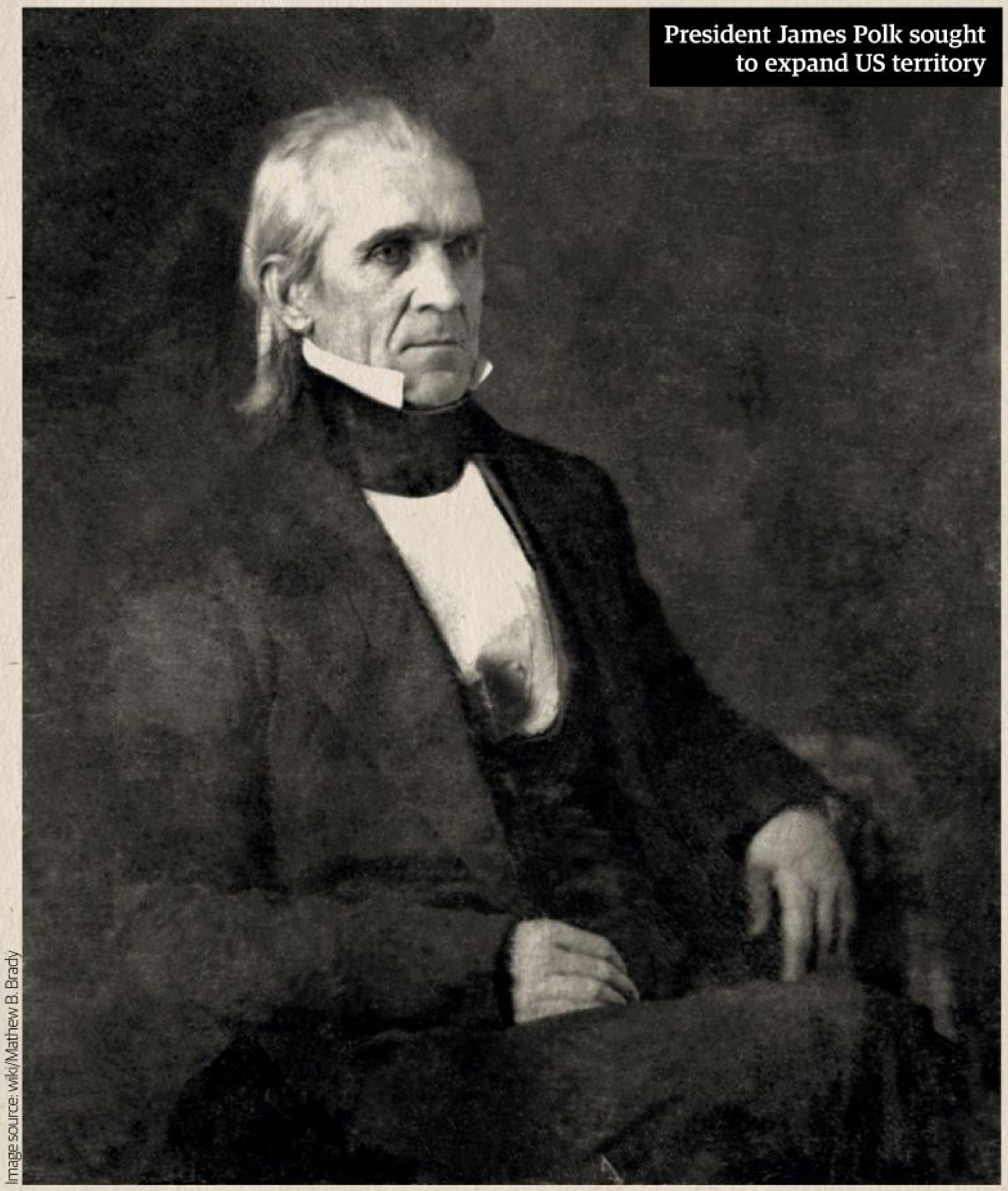


Antonio López de Santa Anna originally opposed Mexican independence from Spain, but then supported it

© Getty Images

> “Mexico had a sophisticated military, while the American army wasn’t that good”



President James Polk sought to expand US territory

Image source: wiki/Mathew B. Brady

**What happened from 1846 to 1848?**
The United States and Mexico fought on a number of fronts. American troops invaded what we now think of as modern Mexico [through Texas]. Other American troops went west to California. And then, in probably the big campaign of the war, General Winfield Scott landed at Veracruz and actually went inland through the heart of Mexico, capturing Mexico City, which the Duke of Wellington called the greatest campaign in history. So the Americans invaded Mexico, or seized Mexican territory, on three fronts.

**Was this a one-sided fight in favour of the Americans?**
That’s how it’s often portrayed, in part because of the subsequent history about the wealth and strength of the two countries. But actually, it was much more equal than people often say, in the sense that Mexico had had its own revolution in the 1820s and actually had pretty sophisticated military forces, while the American army wasn’t that good. It became better in the course of the war, but it was largely a volunteer force and there were a lot of state militias involved. So there was a lot of pretty bloody fighting. It was a relatively brief conflict, and the outcome appeared to be so one-sided because we see the power disparity historically between the United States and Mexico since. There’s a tendency to kind of read that back, but it was a slightly closer thing than people often realize.

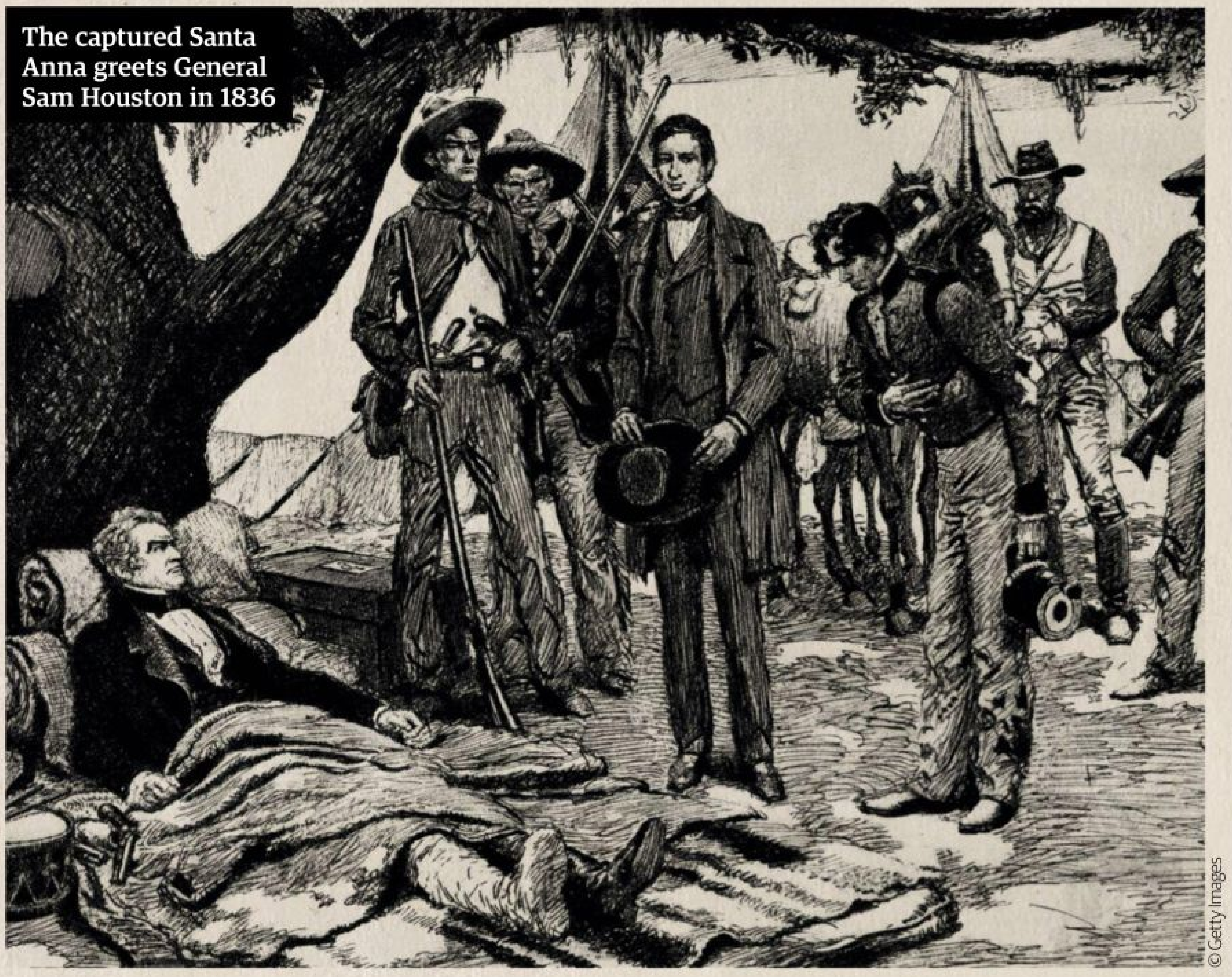
**What were the outcomes of the war?**
For the United States, the main outcome was that they acquired what’s called the Mexican Cession, which was this massive amount of territory in the western part of North America. In 1848, with the Treaty of Guadalupe Hidalgo, the United States acquired most of the territory that’s now in the western United States. I’m talking about Texas, of course, but [also] the states of New Mexico, Arizona, California, Nevada, Utah and so forth. This [set in motion] the chain of events that led to the American Civil War, because of the dispute between the North and South about whether the newly acquired territory should be slave territory or not.

**Was there a turning point where the war could have swung the other way?**
In some of the early battles that were fairly close, if Mexico had won those, maybe the United States wouldn’t have pursued the campaign. It would have been very interesting if the Mexicans had held on to California, because of course we know that gold was discovered there. The United States acquired California in 1848 in the Treaty of Guadalupe Hidalgo and then almost immediately gold was discovered. The Gold Rush of 1849 was set off. So if that territory had remained Mexican, and the gold had been in Mexico instead of a newly acquired territory of the United States, that might have been an important turning point.

**What would a Mexican victory have meant for the expansion of the US?**
If Mexico had been victorious and blocked the expansion of United States to the south and west, there were two possible outcomes. One is that American settlers would’ve continued going into Mexican territory to settle, because the population was doubling every generation. The United States had an incredibly rapidly growing population, both through an actual increase and through immigration. [Or] maybe United States and American settlers would not have gone to the west but into the northwest and Canada instead.

**What would victory have meant for Mexico ?**
They were fighting to maintain their territorial integrity, [and] they were also concerned about the fate of their citizens. Mexico was a republic, too, and sought to protect the rights of its citizens in the territory that the United States coveted, especially in Texas, but then latterly in California and New Mexico. Mexico’s claims to that territory were pretty good.

**Would Mexico have abolished slavery in the American south?**
It wouldn’t have been able to abolish it across the American south. [But] it prohibited slavery in the province of Texas. There had been slavery in Mexico before independence, but one of the legacies of the Mexican Revolution in the 1820s was the abolition of slavery throughout Mexico. That was confirmed in Texas in the 1830s. The American settlers in Texas were bringing their slaves into their province, and that was one of the things that prompted the Texas Revolution, which eventually prompted the Mexican War. Ironically this westward expansion was going to end the debate over western expansionism. It was going to be a catalyst of the American Civil War, which of course, is about slavery.



The captured Santa Anna greets General Sam Houston in 1836

© Getty Images

**Would the American Civil War have been less likely to happen?**

Yes, in the short term. The acquisition of all that territory and the political controversy over whether that territory would be slave or free was a direct cause of the Civil War. The other thing was, militarily, a lot of the men who served as officers in the Mexican War went on to be officers and generals in the American Civil War on both sides. And if their experience was different, maybe the country would have been less willing to go to war. If they'd suffered a humiliating defeat, maybe in 1861 both sides would have been less willing to go to war. The lesson that many Americans drew from the Mexican War, which is incorrect in my view, is that war is pretty quick and easy and you can win decisively, and then the rewards follow.

**What would it have meant for the Native American population in the western US?**

Between 1865 and 1895, there was a series of Indian wars in the far west that were pretty brutal and pretty one-sided in their outcome. That probably wouldn't have happened if Mexico had controlled that territory, at least probably not in the same way. There's a slight tendency where [people] assume Mexico is somehow benign when it comes to Native American relations. That's not true, but they were slightly less efficient at displacing native people from the United States. It's a sad tale of displacement and resistance, and it's certainly hard to imagine it being worse if Mexico won the Mexican War, that's for sure.

**Would Mexico have had a Gold Rush?**

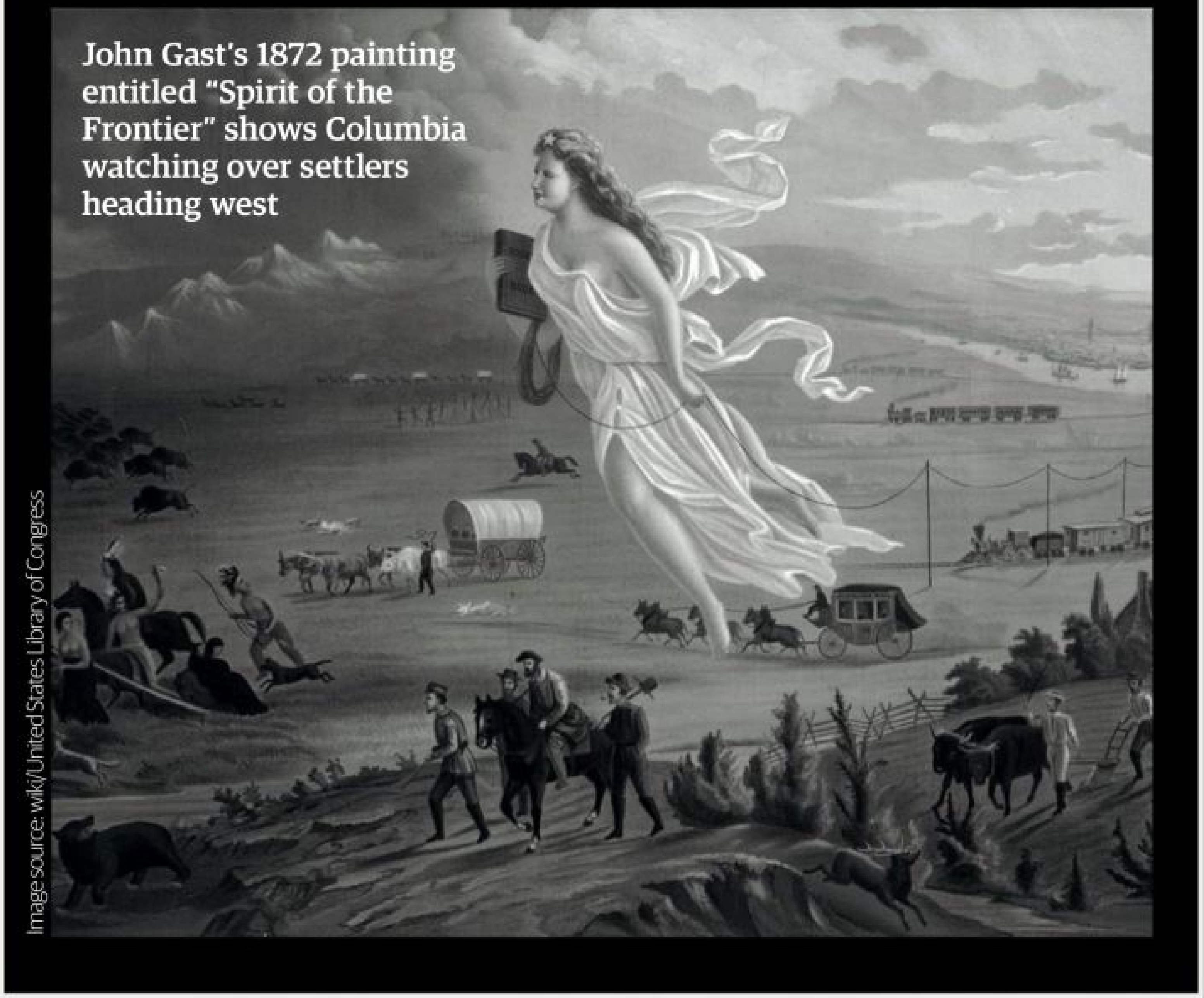
The addition of capital as a result of the Gold Rush was kind of a steroid shot to the American economy. So if that had gone to Mexico, then Mexican development might have been different. One thing I would say is, one can imagine that if the United States had lost the Mexican War and then gold was discovered in California, maybe it would've gone to war with Mexico again in California.

**What impact would there have been on US-Mexico relations?**

A Mexican victory in this war might've changed the tone of US-Mexican relations which are, as we know, complicated to this very day, to some extent because of the legacy of this war. A huge proportion of the population of the western United States today are of Mexican descent and many of them feel a cultural affinity with Mexico. Many of them of course feel an affinity to the United States. Millions of them are citizens of the United States. But the war and the legacy of this war is a complicated one for both Mexico as a nation and for Mexican-Americans. If Mexico had won the war, then it's hard not to think that maybe at least some Americans would not have quite such a kind of paternalistic and patronizing view of Mexico.

## MANIFEST DESTINY

Prior to the annexation of Texas and the outbreak of the Mexican-American War, the concept of Manifest Destiny had begun to take hold across the United States, particularly within the Democratic Party of that time. The idea, originally proposed in the 1830s, was that the US had a duty to spread its way of life across the North American continent, establishing the supremacy of its ideals over those of the Old World its founders had previously defeated. Manifest Destiny was not without opponents, however, with many believing that it was merely a self-aggrandising cover for imperialism, which they rejected as an Old-World concept. Prominent figures in later years, such as Abraham Lincoln and Ulysses S Grant, were among those who rejected Manifest Destiny, with Grant (who fought in the Mexican-American War) calling the Mexican War "one of the most unjust ever waged by a stronger against a weaker nation".

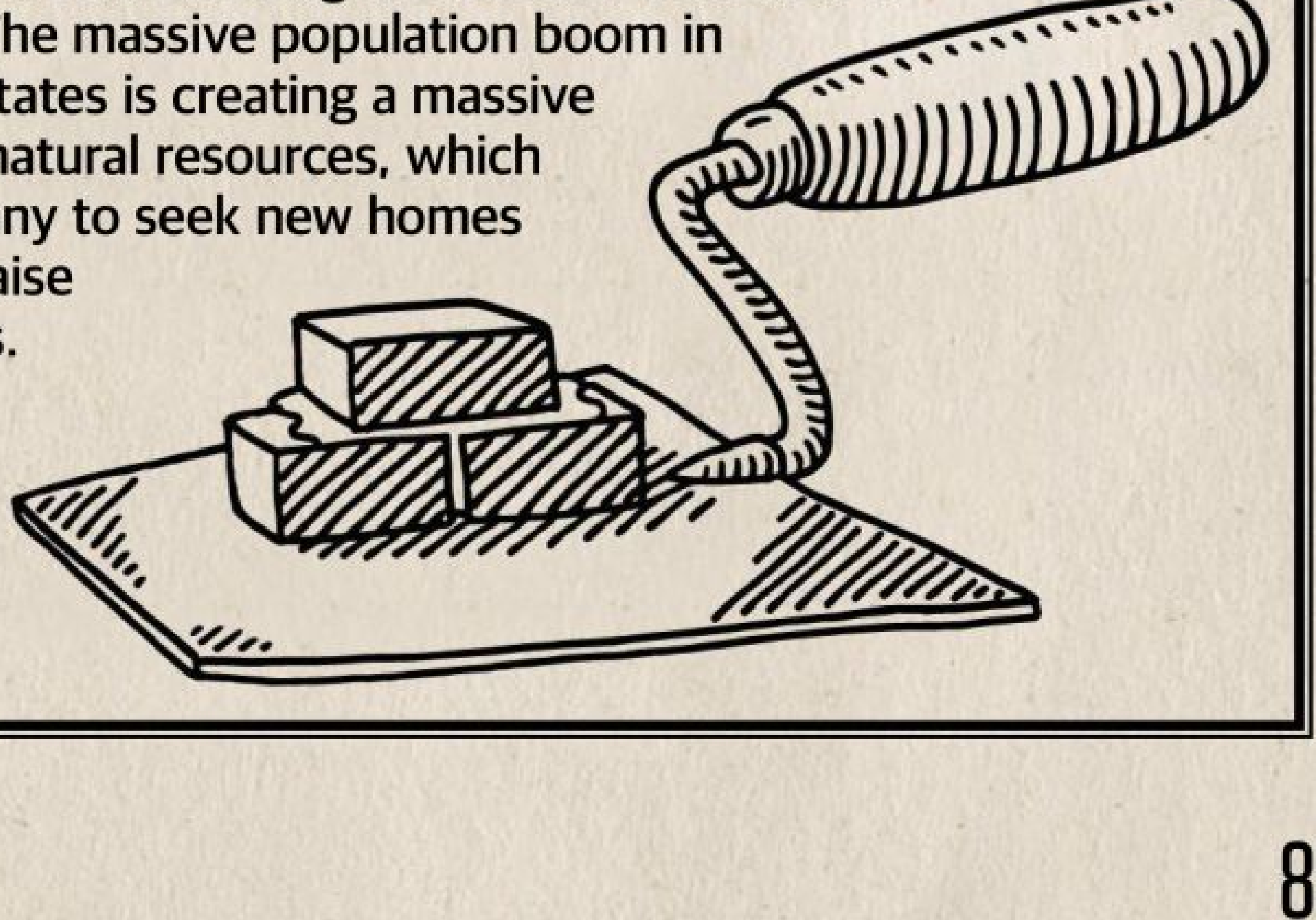


John Gast's 1872 painting entitled "Spirit of the Frontier" shows Columbia watching over settlers heading west

Image source: wiki/United States Library of Congress

## CALLS TO HALT AMERICAN IMMIGRATION

Mexican officials on the northern border are sounding the alarm to those in the capital that immigration from the United States is threatening the cultural cohesion of their state. The massive population boom in the United States is creating a massive drain on its natural resources, which is forcing many to seek new homes in order to raise their families.



Available now on the Google Arts & Culture website and app

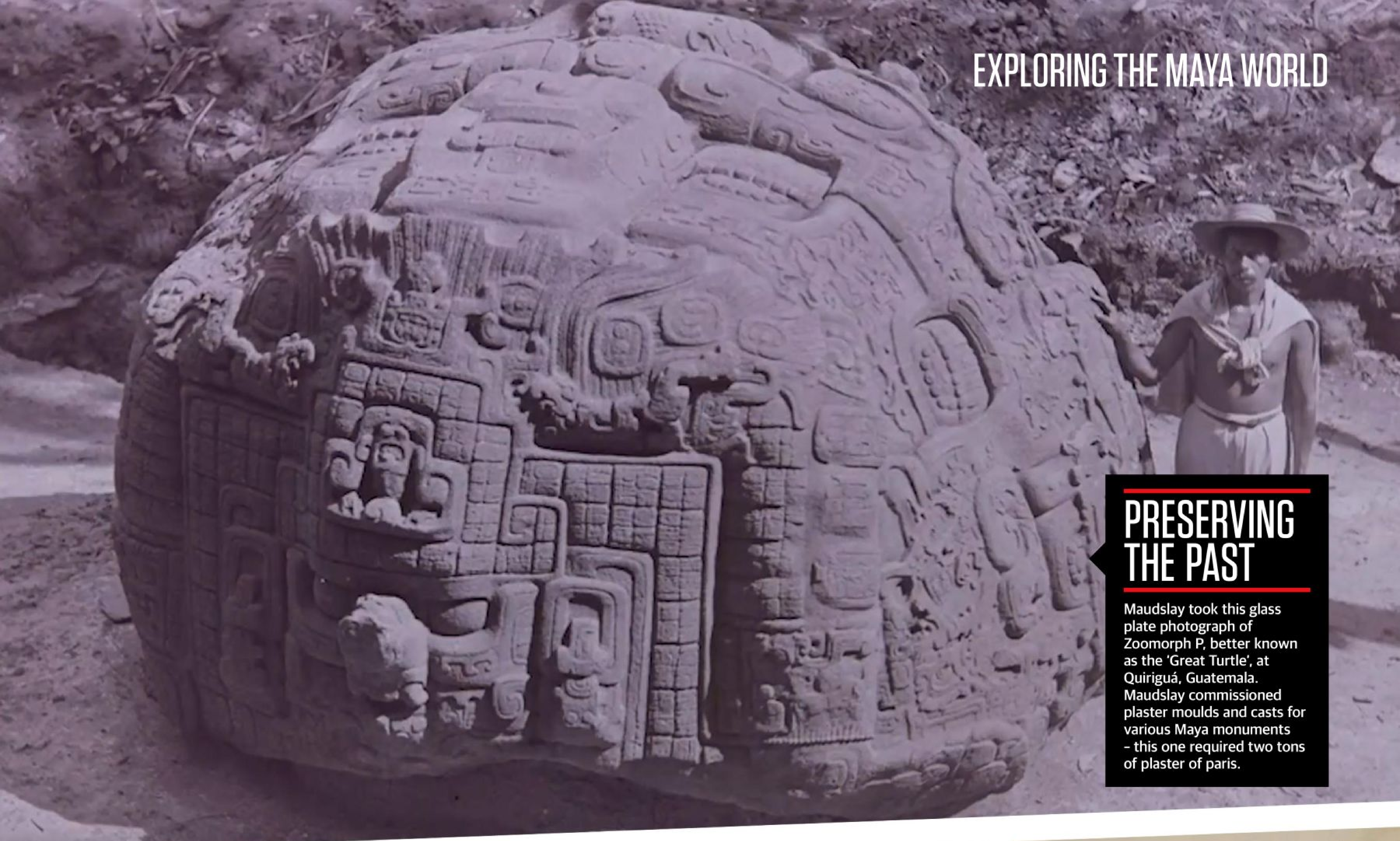
# EXPLORING THE MAYA WORLD

Journey into the past with this unique online exhibit, which is preserving Maya cultural heritage for generations to come

All images © British Museum and Google Arts & Culture

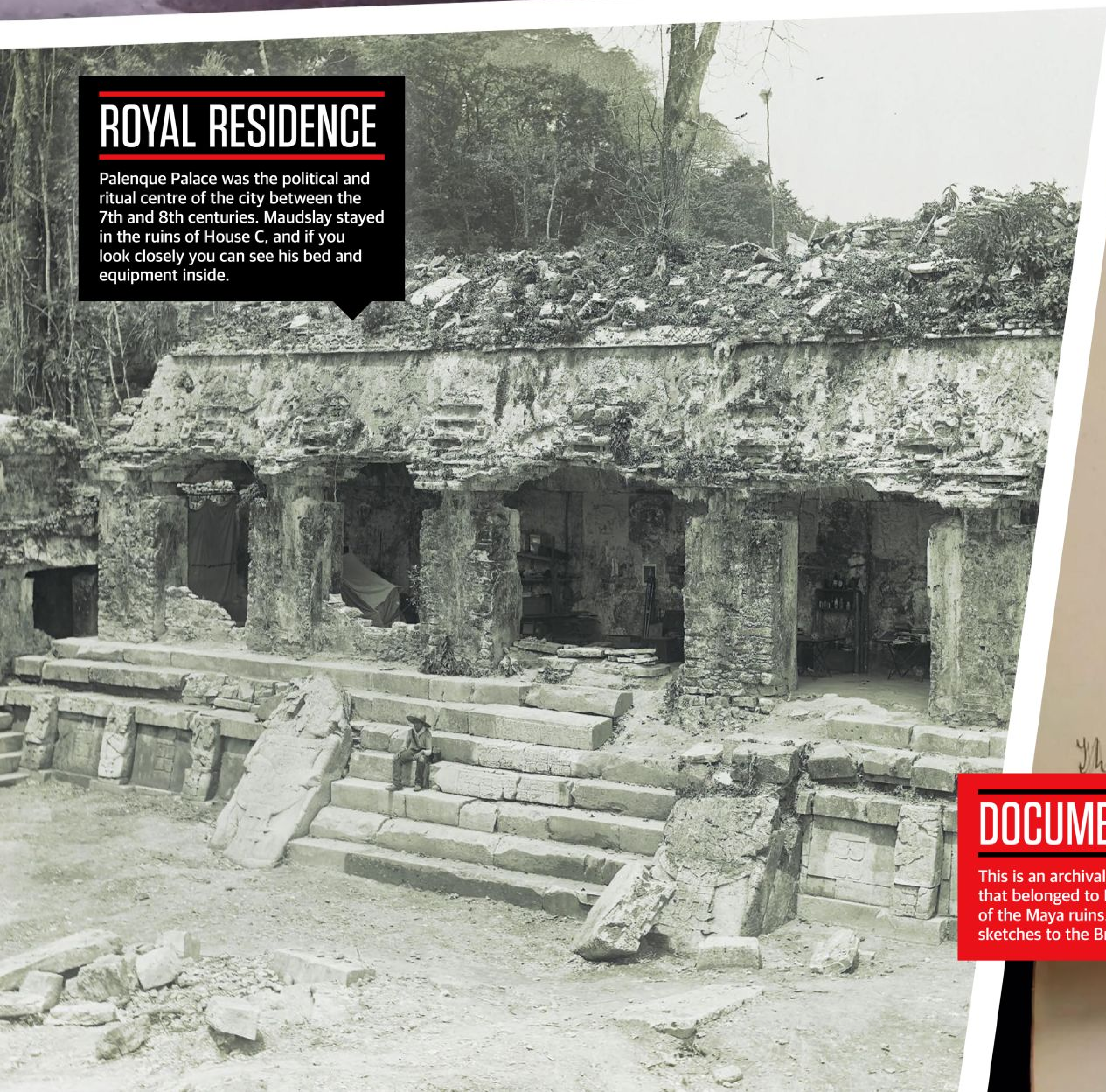
Between the 1880s and 1890s, British explorer Alfred Maudslay travelled across Mexico and Central America, studying and documenting ancient Maya heritage. Developing the first glass plate photographs of famous sites such as Chichen Itza and creating over 400 plaster casts of Maya art, inscriptions and monuments, Maudslay left behind a legacy that has proved vital to Mesoamerican research and scholars.

Over 100 years later, the British Museum and Google Arts & Culture have partnered up to launch a new online exhibition, Exploring The Maya World, to bring Maudslay's indispensable work to the world. The British Museum's rarely seen collection has been digitised and made accessible for the first time, bringing the fascinating untold stories of the Maya civilisation to life. Among the many features of Exploring The Maya World are nine new curated online exhibitions, over 650 assets including photographs, journals, artefacts and drawings, and a documentary which offers a behind-the-scenes look at the exhibition. Thanks to modern technology, you can explore 200 3D models that have been digitally reassembled from Maudsley's plaster casts, as well as take a 360° tour of the ancient Maya city of Palenque – all within the comfort of your own home.



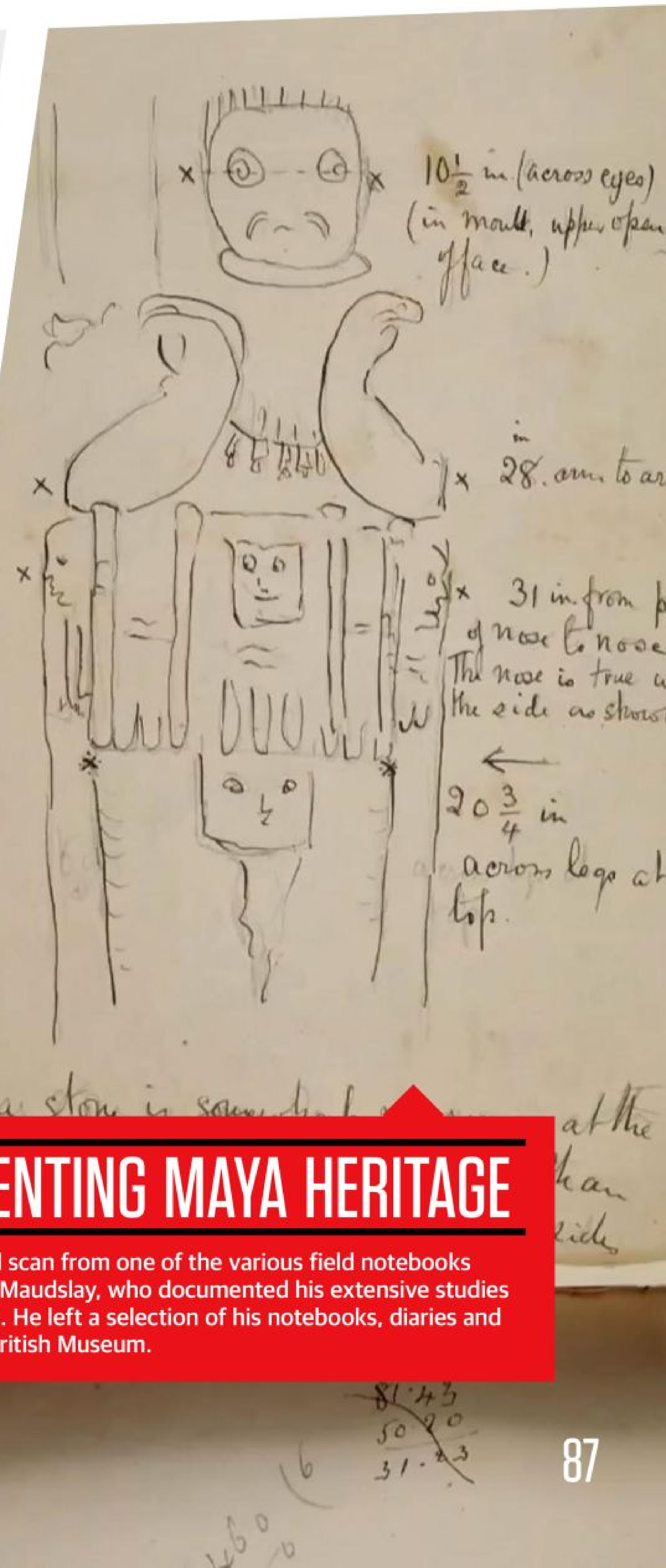
## PRESERVING THE PAST

Maudslay took this glass plate photograph of Zoomorph P, better known as the 'Great Turtle', at Quiriguá, Guatemala. Maudslay commissioned plaster moulds and casts for various Maya monuments – this one required two tons of plaster of paris.



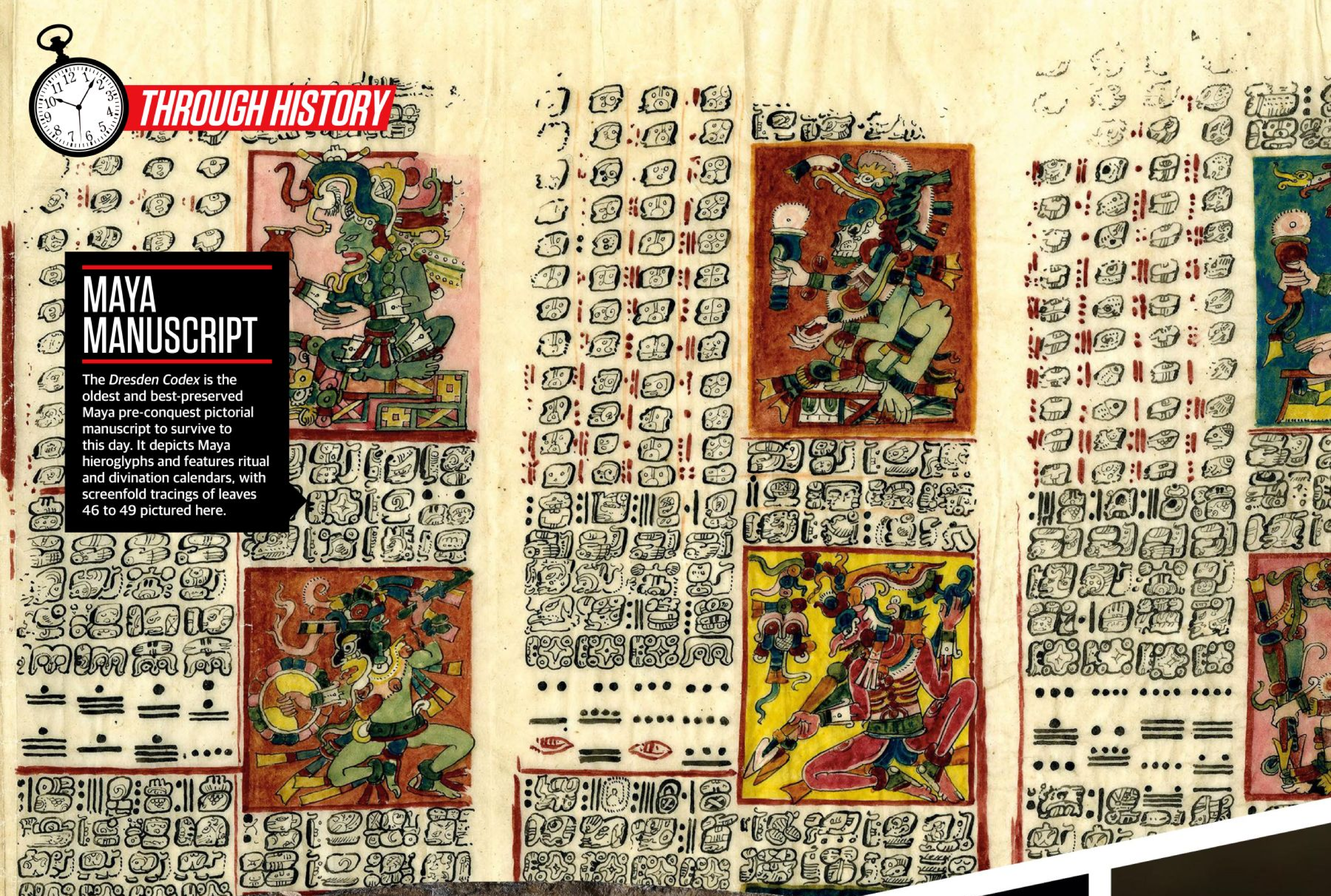
## ROYAL RESIDENCE

Palenque Palace was the political and ritual centre of the city between the 7th and 8th centuries. Maudslay stayed in the ruins of House C, and if you look closely you can see his bed and equipment inside.


10½ in (across eyes)
(in mouth, upper of face.)
28 in. arm to ar
31 in. from p
of nose to nose
The nose is true
the side as shown
20¾ in
across legs at
top.
The stone is
at the
han
side
81·43
50·20
31·23

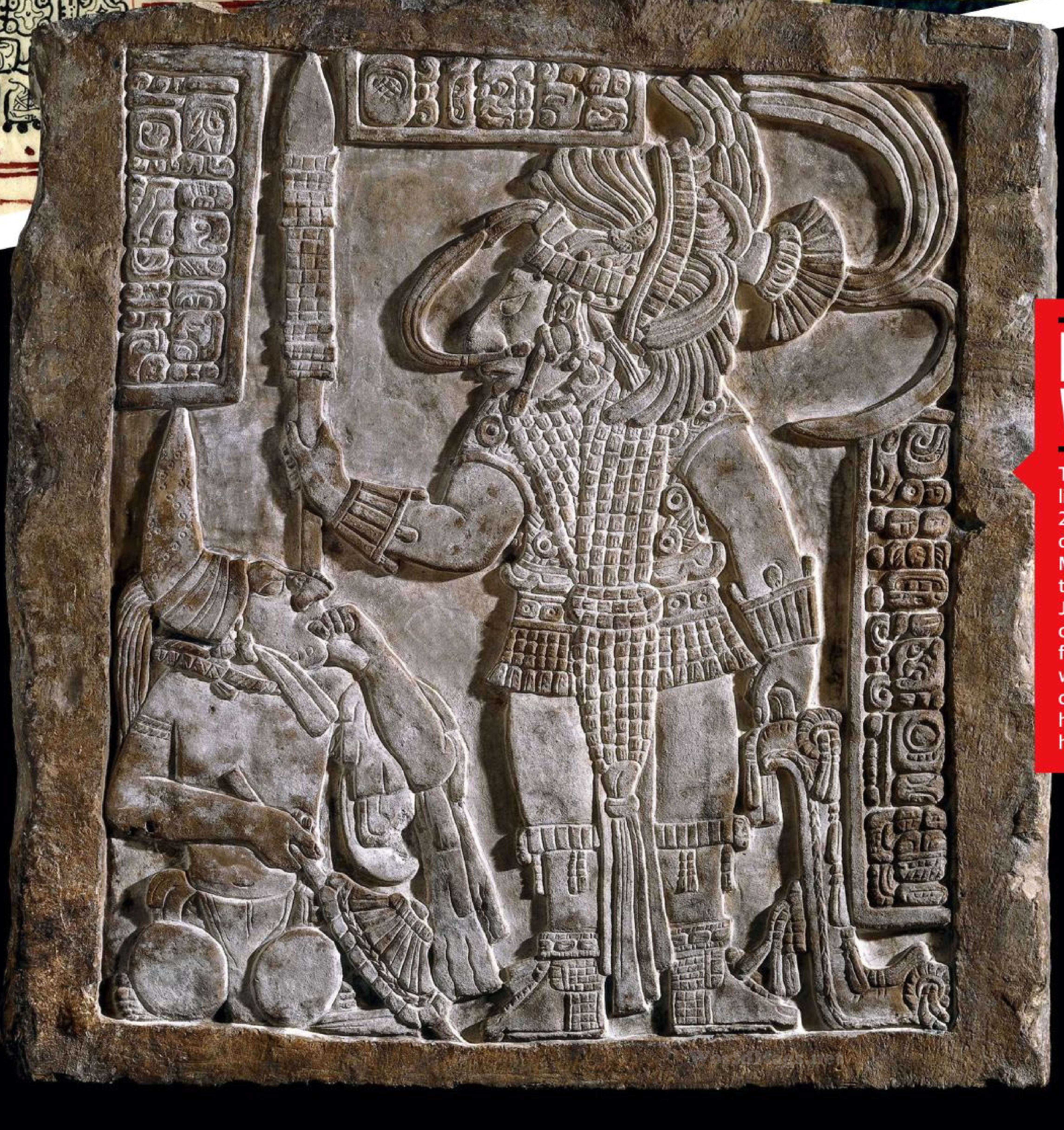
## DOCUMENTING MAYA HERITAGE

This is an archival scan from one of the various field notebooks that belonged to Maudslay, who documented his extensive studies of the Maya ruins. He left a selection of his notebooks, diaries and sketches to the British Museum.



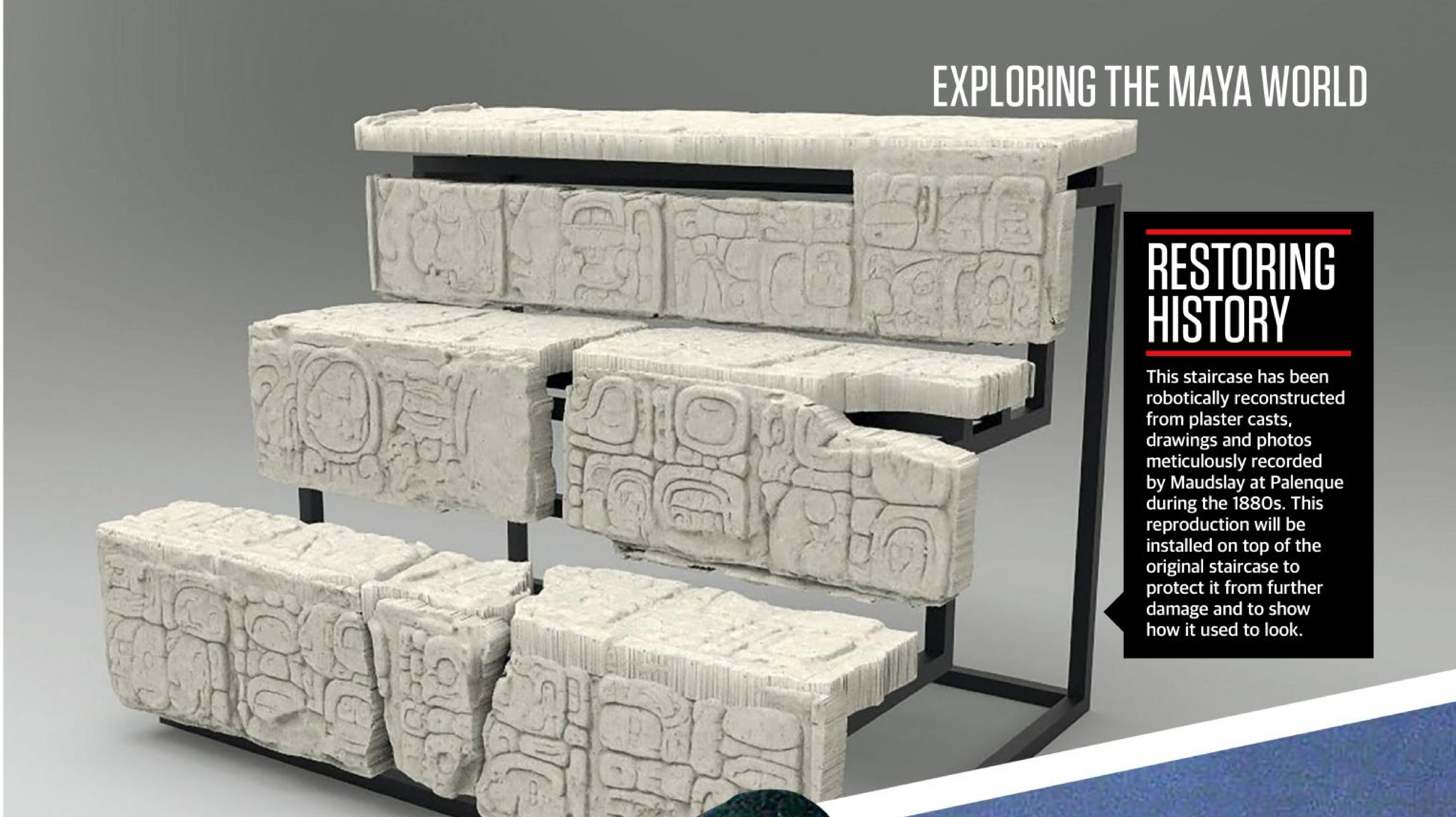
## MAYA MANUSCRIPT

The *Dresden Codex* is the oldest and best-preserved Maya pre-conquest pictorial manuscript to survive to this day. It depicts Maya hieroglyphs and features ritual and divination calendars, with screenfold tracings of leaves 46 to 49 pictured here.



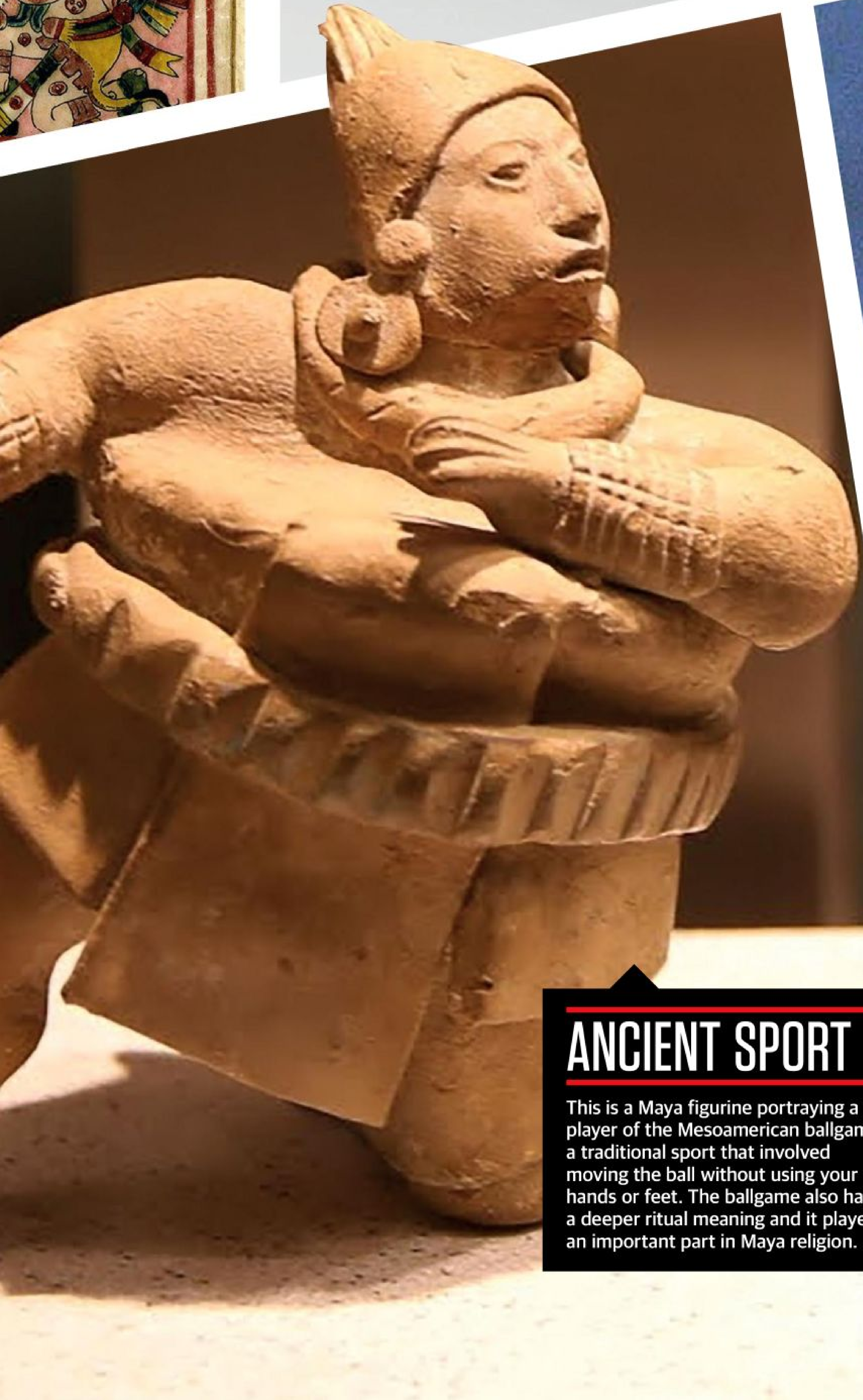
## MIGHTY WARRIOR

This is a limestone lintel from Structure 21 in the ancient city of Yaxchilán, Mexico, depicting the Maya King Bird Jaguar IV with a captive sat at his feet. The king is wearing a warrior costume and holding a spear in his right hand.



## RESTORING HISTORY

This staircase has been robotically reconstructed from plaster casts, drawings and photos meticulously recorded by Maudslay at Palenque during the 1880s. This reproduction will be installed on top of the original staircase to protect it from further damage and to show how it used to look.



## ANCIENT SPORT

This is a Maya figurine portraying a player of the Mesoamerican ballgame, a traditional sport that involved moving the ball without using your hands or feet. The ballgame also had a deeper ritual meaning and it played an important part in Maya religion.

## TRADITIONAL ATTIRE

Maya women used backstrap looms, which wrapped around their waists, to make textiles from cotton, although they could also be made from barkcloth or animal skin. In fact, textiles were so important to the Maya that sometimes tribute was paid with blankets.

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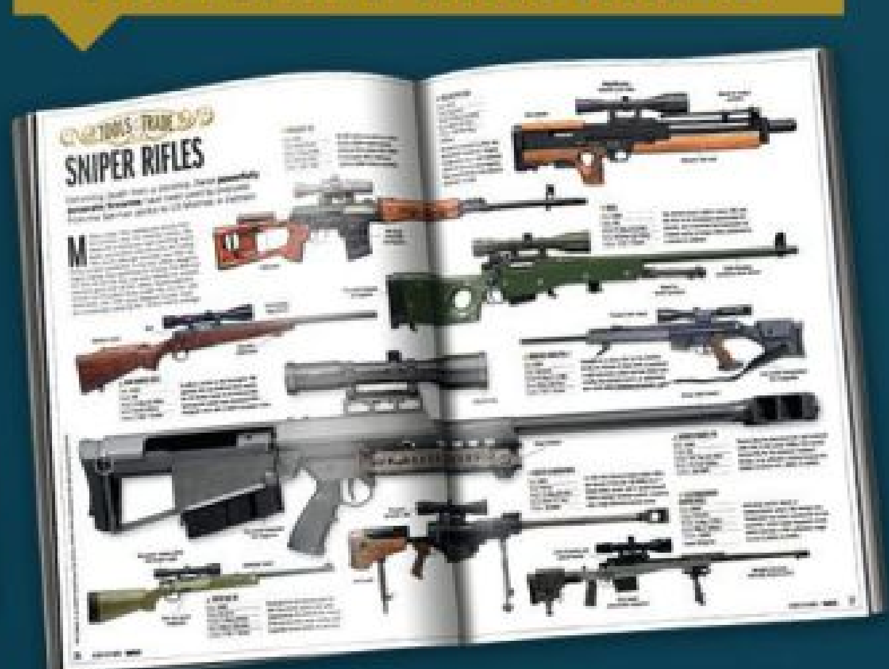
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# *On the Menu*
# OYSTERS ROCKEFELLER

## *Did you know?*

Oysters Rockefeller originated in New Orleans in 1889 as a replacement for escargot when snail supplies were low

### Ingredients

- 12 fresh oysters in their shells
- 4 tbsp unsalted butter
- 1 small onion, finely chopped
- 1 tbsp fresh parsley, finely chopped
- 100g spinach, torn
- ½ tsp cayenne
- 100g breadcrumbs
- ¼ cup Pecorino Romano
- Lemon wedges to serve
- Rock salt

## FINGER FOOD FOR THE SPEAKEASY ERA USA, 1920S

While Prohibition was intended to end the sale and import of intoxicating beverages into the United States, it actually pushed alcohol consumption underground and spawned an entirely new industry: the speakeasy. These new drinking establishments were a fertile ground for experimentation, often having to make do with what booze they could get their hands on, and this went for the food too. Finger foods became a popular accompaniment to cocktails like gin rickeys and sidecars as patrons looked to soak up the drinks with a little something. A relatively new recipe, Oysters Rockefeller, would have been particularly popular in regions with easy access to shellfish, offering a quick and easy bite with some added flavour.

### METHOD

**01** Fill two oven-proof baking dishes with rock salt. You'll be using these to broil the oysters later and the salt will give you a malleable base on which to make sure the shells can be placed flat.

**02** Having scrubbed the oyster shells clean, shuck the oysters over a bowl to collect the liquor as this will be used later. Discard the flat, top shell and separate the oyster from the curved lower shell. Flip them over in the shell if you like for nicer presentation. Arrange them on the salted baking dishes and chill in the fridge.

**03** In a saucepan melt the butter over medium heat. Add the onion and parsley, cooking for two to three minutes. Add the oyster liquor, cayenne and spinach. Cook on a low heat until the spinach wilts.

**04** Add the breadcrumbs and Pecorino Romano and cook for one to two minutes until they have been incorporated into the mixture. Season with salt and pepper to taste.

**05** Preheat your broiler at a high heat. Remove your baking dishes from the fridge and begin topping each oyster with an even amount of the spinach mixture.

**06** Place each tray under the broiler and cook for around five minutes or until the edges of the oysters begin to curl up and the mixture on top is bubbling. It's best to keep a close eye on proceedings as oven temperatures can differ.

**07** Serve with lemon wedges and some additional parsley if desired.

© Alamy

# REVIEWS

The books, TV shows and films causing a stir in the history world this month

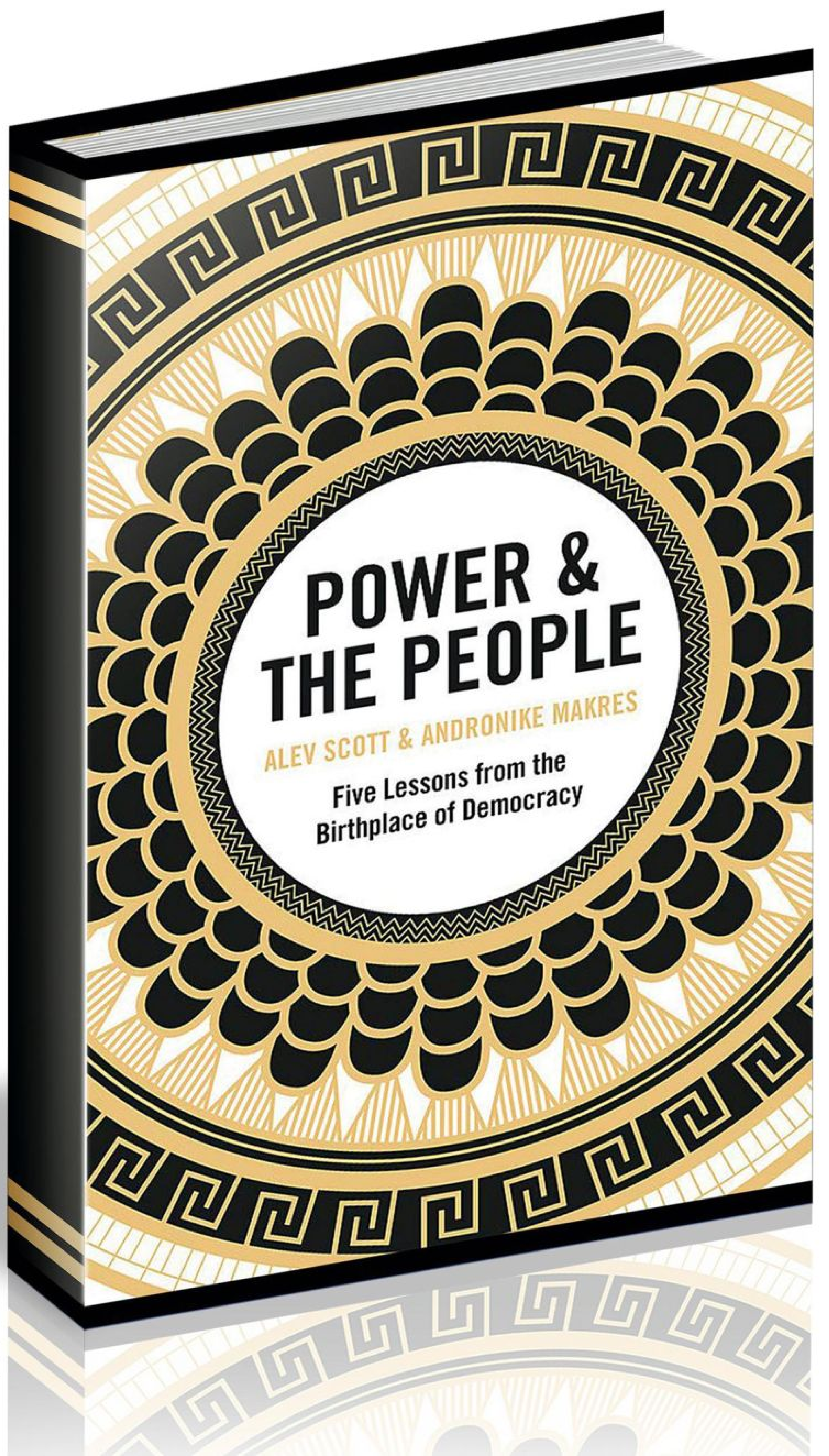
## POWER & THE PEOPLE

Is Athenian democracy more relevant today than ever?

**Author** Alev Scott and Andronike Makres **Publisher** Riverrun **Price** £14.99 **Released** Out now

In *Power & The People: Five Lessons From The Birthplace Of Democracy*, Alev Scott and Andronike Makres set out to prove that Athenian democracy is more germane today than perhaps ever before. Indeed, Athens was the birthplace of democracy and Scott and Makres argue in this book that there are five vital lessons one can take from Athenian democracy and apply to the modern world.

The book is intended to be bitesize and though the concepts are often complex, in the hands of Scott and Makres they become highly accessible. From the founding of Athens and its flourishing golden years to a downfall that was bloody and chaotic, this is not only the story of a civilisation, but an examination of the parallels that the authors contend can be drawn with modern democracy, from Donald Trump to Brexit.



In a world in which democracy itself appears to be under threat across the globe, *Power & The People* argues that the only way to recognise those threats and combat them is to go right back to the beginning. Only then can we truly understand that history offers valuable lessons from which we can learn, and which are as prescient today as ever. The book also serves as a fascinating chronicle of the changing fortunes of Athens and democracy too, and at every turn Scott and Makres are at pains to establish the rich and persuasive metaphors between that world and our own.

> "Though the concepts are often complex, in the hands of Scott and Makres they become highly accessible"

The authors question whether, in a political climate that seems to be engaged in a populist race to the bottom, the solution to these issues can be found by turning to the past. This is nothing new, the book reminds us, for democracy has been under threat plenty of times through the centuries and has always ultimately prevailed, surviving every effort to crush it. However, democracy is once again under serious threat from sometimes unexpected quarters, as it has been throughout the ages.

The five sections of the book certainly fulfil the intention to make this a bitesize primer into democracy. From an accessible and very readable potted history of the concept and its initial form and application, the authors go on to lay out five key lessons that can be learned from the Athenian democratic experience, then conclude by sharing examples of the resurgence of Athenian-style democracy across the globe, for better or worse, and forecast what the future may hold.

Though *Power & The People* is certainly not the first work to draw parallels between early democracy and the modern era, to present its arguments as five digestible lessons is a masterstroke. It renders a potentially intimidating topic instantly readable and this accessible book will certainly appeal to a wide range of readers. With forays into protest, voter apathy and the changing face of political engagement, it will doubtless strike a chord with many and its arguments are compelling, persuasive and more prescient than ever.

★★★★☆

Relevant
Accessible
Compelling
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***Reviews by***
Catherine Curzon, Jessica Leggett

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# THE REINVENTION OF HUMANITY

An enthralling and irresistible tale of anthropological pioneers

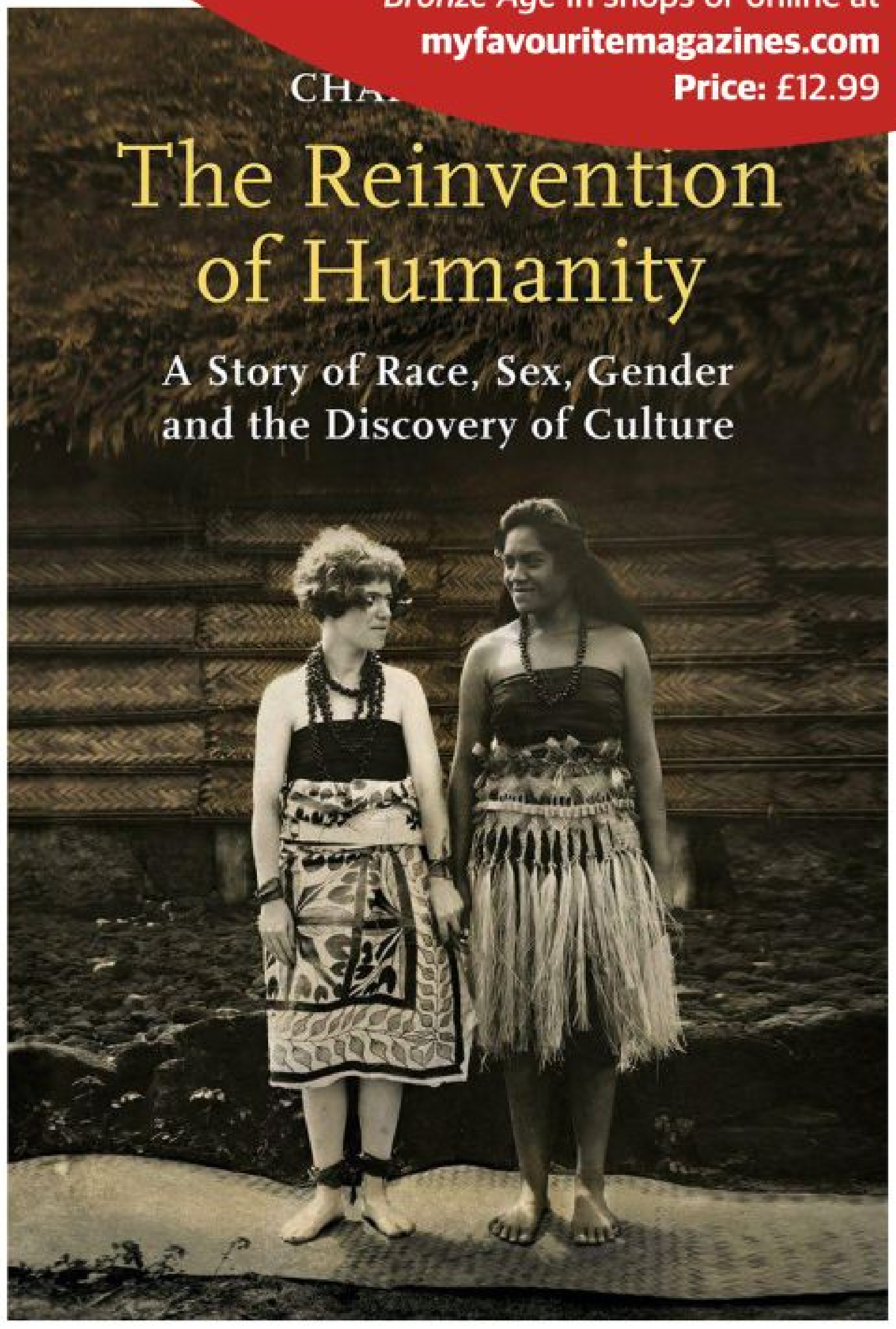
**Author** Charles King **Publisher** Bodley Head **Price** £25 **Released** Out now

In the early 20th century, Franz Boas led a small group of anthropologists – most of them women – as they undertook a journey around the globe in an effort to ascertain just how deeply race and gender impacted on intelligence, culture and societal roles. *The Reinvention Of Humanity* follows this groundbreaking study and unravels not only the complexities of the scientists at its heart, but also the groundbreaking discoveries they made, which challenged long-accepted beliefs.

This fascinating and very readable work recreates a world in which science had already decided on an intellectual pecking order. It was a world ripe for change and in his study of Boas and his researchers – all of whom were outsiders to the establishment in their own way – King proves to be a masterful and sensitive storyteller. In a world that sectioned off so-called 'primitive cultures' as novelties to be looked at from a distance, Boas' and his researchers turned accepted wisdom on its head. They immersed themselves in isolated and little-understood communities and proved that the supposedly unshakeable conclusions of the scientific establishment when it came to hierarchies of race, gender and role were wrong.

*The Reinvention Of Humanity* is a scholarly and in many ways deeply touching book. Charles King's prose is immensely readable and perceptive, and lends itself perfectly to telling one of the most fascinating tales of 20th century science. The study conducted by Boas and his researchers revolutionised anthropological and cultural understanding and King's retelling of it is nothing short of magnificent.

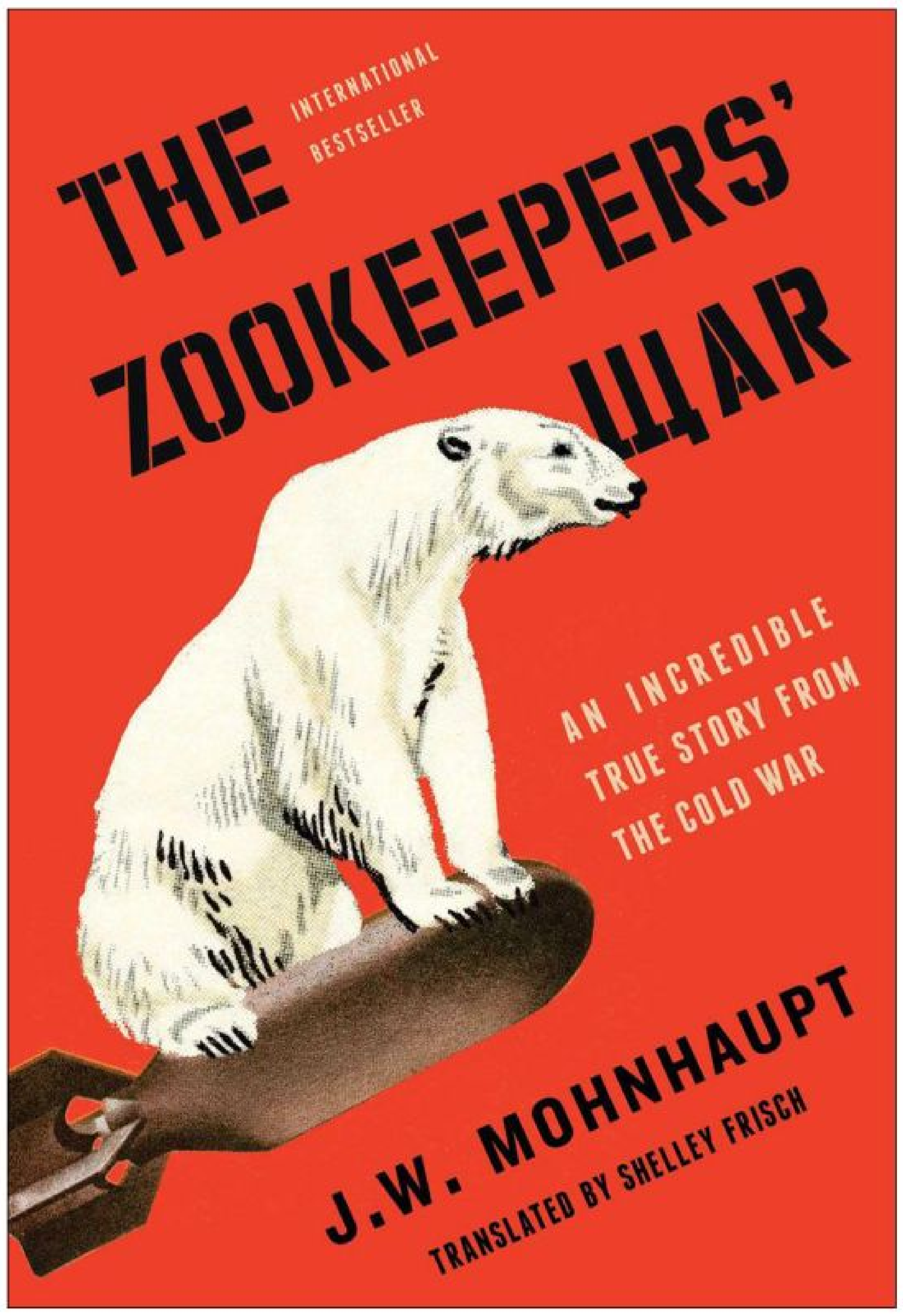
★★★★★
Touching
Enthralling
Magnificent
***CC***


CHA
The Reinvention of Humanity
A Story of Race, Sex, Gender and the Discovery of Culture

# THE ZOOKEEPERS' WAR

A Cold War tale that's too out-there for fiction

**Author** JW Mohnhaupt, Shelley Frisch (Translator)
**Publisher** Simon & Schuster **Price** £18.99 **Released** Out now


INTERNATIONAL BESTSELLER
THE ZOOKEEPERS' WAR
AN INCREDIBLE TRUE STORY FROM THE COLD WAR
J.W. MOHNHAUPT
TRANSLATED BY SHELLEY FRISCH

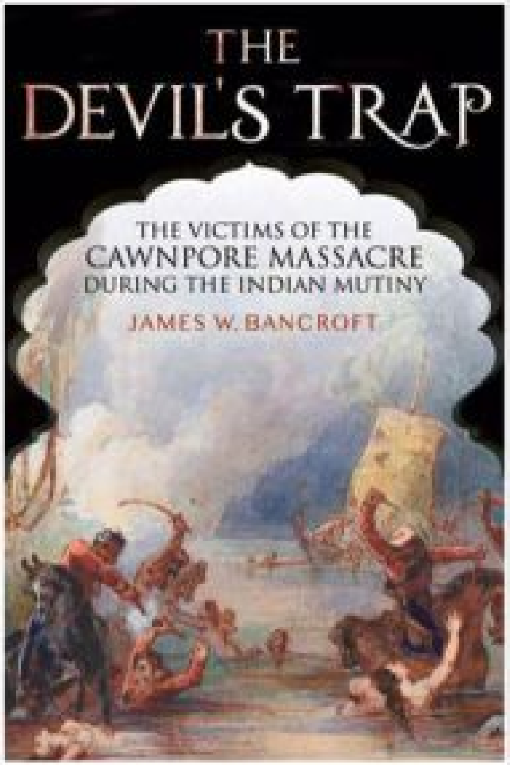
Cold War Berlin was famously a city of two diametrically opposed halves. It was also a city of two zoos, and as the 1960s rolled on those institutions went to war with each other. *The Zookeepers' War* tells the bizarre story of the two zoos on either side of the Berlin Wall as they engaged in a desperate race to outdo the other. It sounds like fiction, but every word is, in fact, true.

Can there be a more perfect metaphor for a city divided than this? In the Russian-ruled East Berlin the animals were housed in the Tierpark, which was intended to be a lush and verdant socialist paradise. In the Allied-governed West Berlin was the far older Zoologischer Garten, well-established by the time the new zoo opened in 1955 to meet the needs of those people on the other side of the Berlin Wall.

From the moment rival zoo directors came to blows, the inherent absurdity of *The Zookeepers' War* never lets up. As gifts of animals were received from overseas dignitaries and both zoos sought to provide the most impressive and expensive collection, soon the politicians got involved too. After all, what could be better evidence of a superior regime and ideology than a thriving zoo for its people to visit? These zoos became a Cold War battleground.

*The Zookeepers' War* is also a fascinating chronicle of a changing world and a city of literally two halves. With its reflections on politics, gender and the resilience of the German people, Mohnhaupt's work is a fascinating look at a very peculiar rivalry indeed.

★★★★☆
Absurd
Engaging
Engrossing
***CC***


THE DEVIL'S TRAP
THE VICTIMS OF THE CAWNPORE MASSACRE DURING THE INDIAN MUTINY
JAMES W. BANCROFT

HISTORY of WAR RECOMMENDS…

**Out now!**

## THE DEVIL'S TRAP

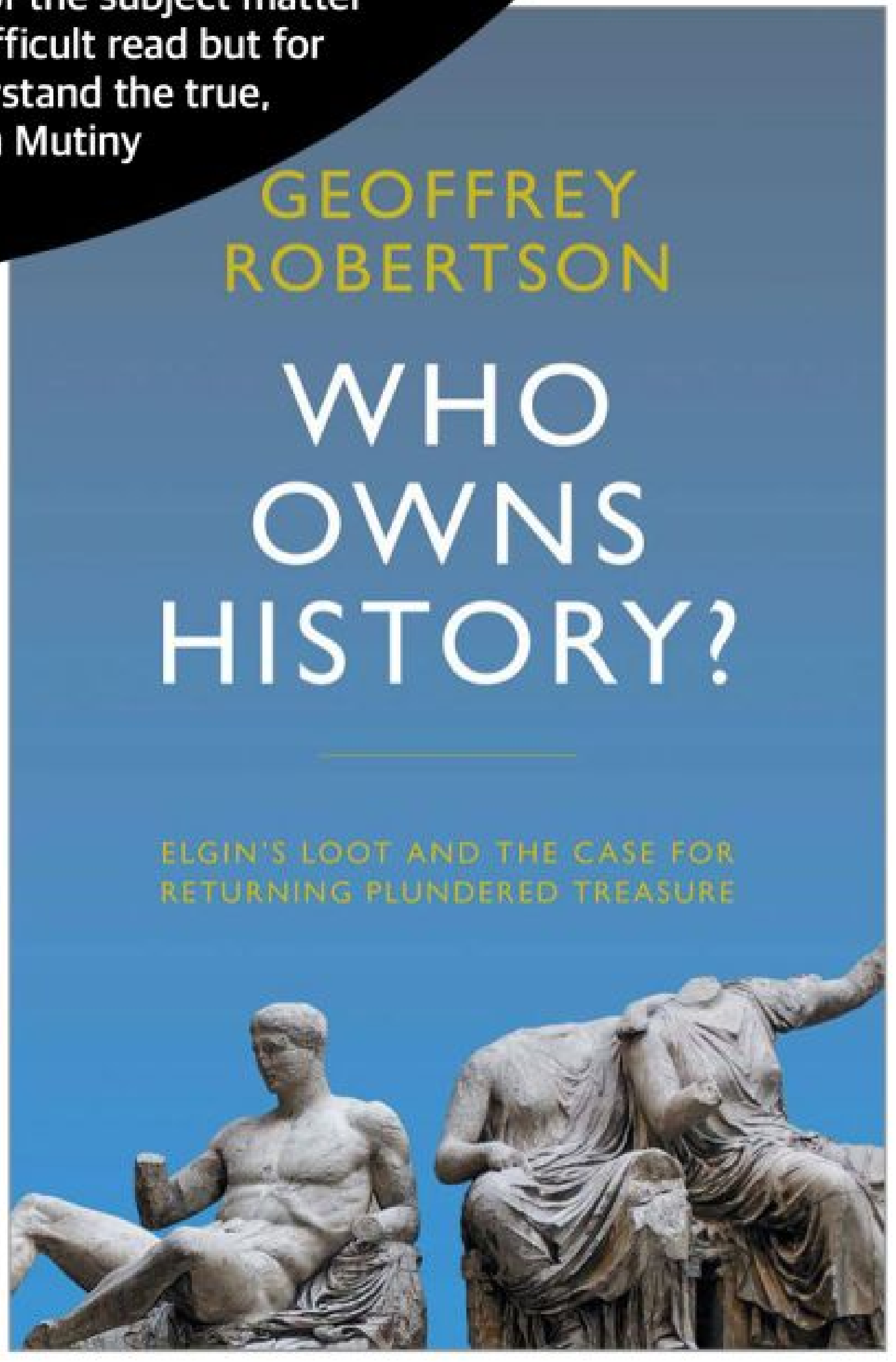
**Author** James W Bancroft **Price** £25
**Publisher** Frontline Books

The Siege of Cawnpore is without doubt the most cruel, brutal and bloody episode of the Indian Mutiny, a conflict that presented the greatest challenge to British authority in India during the 19th century. Bancroft has produced a meticulously researched and well-written account that brings to the reader the true heartbreaking human tragedy of the massacre in a way not previously achieved. The brutality of the subject matter sometimes makes it a difficult read but for anyone wishing to understand the true, dark nature of the Indian Mutiny it's a must-read.

# WHO OWNS HISTORY?

A controversial and challenging argument for the repatriation of antiquity

**Author** Geoffrey Robertson **Publisher** Biteback
**Price** £20 **Released** Out now



> "*Who Owns History?* is a passionate argument by this renowned QC in favour of returning the Marbles"

In *Who Owns History?*, Geoffrey Robertson sets out to tackle one of the most hard-fought arguments of recent centuries: whether the Parthenon Marbles should be returned to Greece by the British Museum, where they are currently on display. There can be no doubt of Robertson's opinion on the matter. *Who Owns History?* is a passionate argument by this renowned QC in favour of returning the Marbles to Athens.

In the opening pages of the book, Robertson states that *Who Owns History?* is not a history book. Indeed, he confesses to having carried out some of his fact-checking for the book on Wikipedia, which is an unexpected and in some ways rather troubling admission. While this may not be a history book, an argument such as the one that Robertson is making must be made on sound fact, which Wikipedia cannot always be relied upon to provide.

He takes his lead on the Parthenon Marbles from Cicero, the Roman barrister, and applies it not only to the Marbles but to other looted treasures currently on display across the world. His opinion is unswerving and concrete: Robertson believes they should be returned to their countries of origin.

In his dissection of the British Museum, its trustees and visitors, Robertson is sometimes scathing but always consistent. Whether readers find this book a passionate case for repatriation or a polemic against cultural institutions will likely very much depend on their existing opinion. *Who Owns History?* is, however, a well-argued and compelling read.

★★★★☆
Passionate
Authoritative
Opinionated
**CC**

# ELEANOR OF AQUITAINE

## QUEEN OF FRANCE AND ENGLAND, MOTHER OF EMPIRES

A lacklustre biography that leaves you wanting more

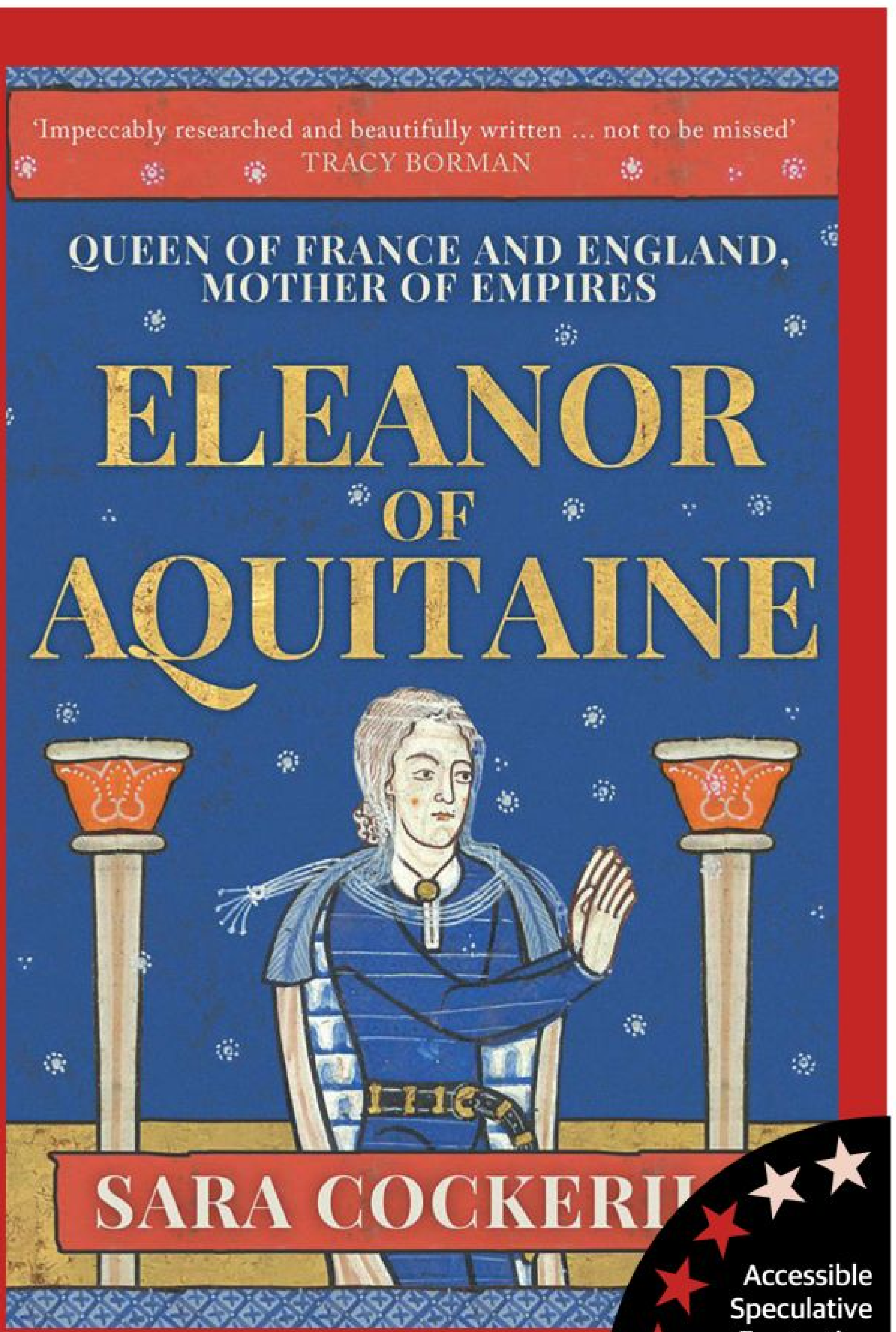
**Author** Sara Cockerill **Publisher** Amberley Publishing
**Price** £25 **Released** Out now

Even if history is not your forte, the chances are that you have probably heard of Eleanor of Aquitaine. Unfortunately, surviving evidence for the majority her life is rather lacking, until the death of her second husband, Henry II, and her release from captivity in 1189. Consequently, she has been reinvented multiple times over the centuries but this is something that Cockerill attempts to correct in this new biography, with mixed results.

Cockerill admits in her preface that her study of Eleanor shows her to be "somewhat less exceptional, somewhat less of a rebellious feminist icon" and not the political player that history has made her out to be. While a good piece of historical non-fiction should always address and assess existing arguments and evidence, it's quite disheartening to be told that the subject is not that exciting before we even get started - and there are over 400 still pages to go.

Cockerill frequently makes speculations of Eleanor without the evidence to back them up, nor does she provide much analysis of the sources she does use, although the extensive bibliography attests to the extent of her research. The book stays focused on Eleanor but fails to delve into the context around her, which is needed for readers new to her story. For example, the reasons for the Crusades are not explored, despite the influence they had on her queenship.

Having said this, the biography is well-written and easy to read, which is a must for any popular history book, and it still offers an introduction to one of history's most fascinating queens.


'Impeccably researched and beautifully written … not to be missed'
TRACY BORMAN
QUEEN OF FRANCE AND ENGLAND, MOTHER OF EMPIRES
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**JL**

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# **THE CROWN** SEASON 3

The acclaimed show returns but fails to deliver the drama

**Certificate** 15 **Director** Peter Morgan **Cast** Olivia Colman, Tobias Menzies, Helena Bonham Carter **Released:** Out now

In the two years since the second season of *The Crown* was released on Netflix, audiences have been waiting in anticipation for the new season to arrive with its new cast. Everybody's been wondering if these new players can live up to the standards set by the last. Well, it most certainly does, even though season three overall is ultimately less gripping than the first two.

This season focuses on the time period between 1964 and 1977, beginning with Harold Wilson's election as prime minister and ending with Elizabeth's Silver Jubilee. From the outset, the gorgeous sets and costumes make you wish that you could go back to this era, much as they have before.

Colman and Menzies retain the same captivating chemistry as their predecessors, Claire Foy and Matt Smith, but Elizabeth and Philip are now older and their relationship is more mature. The tone of this series unsurprisingly feels different but not just because of the new cast - Elizabeth has now settled into her role as monarch and accepted her responsibility to maintain stability.

Historical accuracy is obviously not the be-all and end-all of dramas such as *The Crown*, however the deviation from the facts is very evident this season. For example, there's an entire episode dedicated to Philip as he experiences a mid-life crisis, becoming obsessed with the Apollo 11 moon landing in 1969. Although it is an interesting episode, it's also pure fantasy and not necessarily a storyline to which an hour is really worth dedicating.

> "The deviation from the facts is very evident this season"

This is especially true when considering that the series leaves out the attempted kidnapping of Princess Anne in 1974. It's disappointing that this is not featured particularly as Erin Doherty, who plays Anne, is an absolute scene-stealer who will hopefully be used a lot more in season 4. It's also a shame that the series fails to highlight Elizabeth's relationship with her two youngest sons, Princes Andrew and Edward, who barely feature at all. It's widely known that the Queen took some time off from work to raise her 'second family' during the 1960s, but you wouldn't know it from watching this series. The relationship between Lord Mountbatten and Philip is also lacking in this series and Mountbatten's influence on Charles is not explored as much as it could've been.

Despite Coleman's wonderful portrayal, the Queen is overshadowed by the other characters and at times she's basically in the background. When the attention is on her, she's mostly depicted as cold and heartless, especially when it comes to her relationship with Prince Charles. While it is Elizabeth's duty to maintain the status quo, Charles has aspirations to do things his way and this is central to their conflict - although she initially shows her support for his blossoming relationship with Camila Shand, it's thwarted by Queen Elizabeth, the Queen Mother and Lord Mountbatten.

Having said all this, Season 3 is still worth watching as a tantalizing appetiser for what will hopefully be a gripping season four.

★★★★☆
Lavish
Intriguing
Binge-worthy
***JL***

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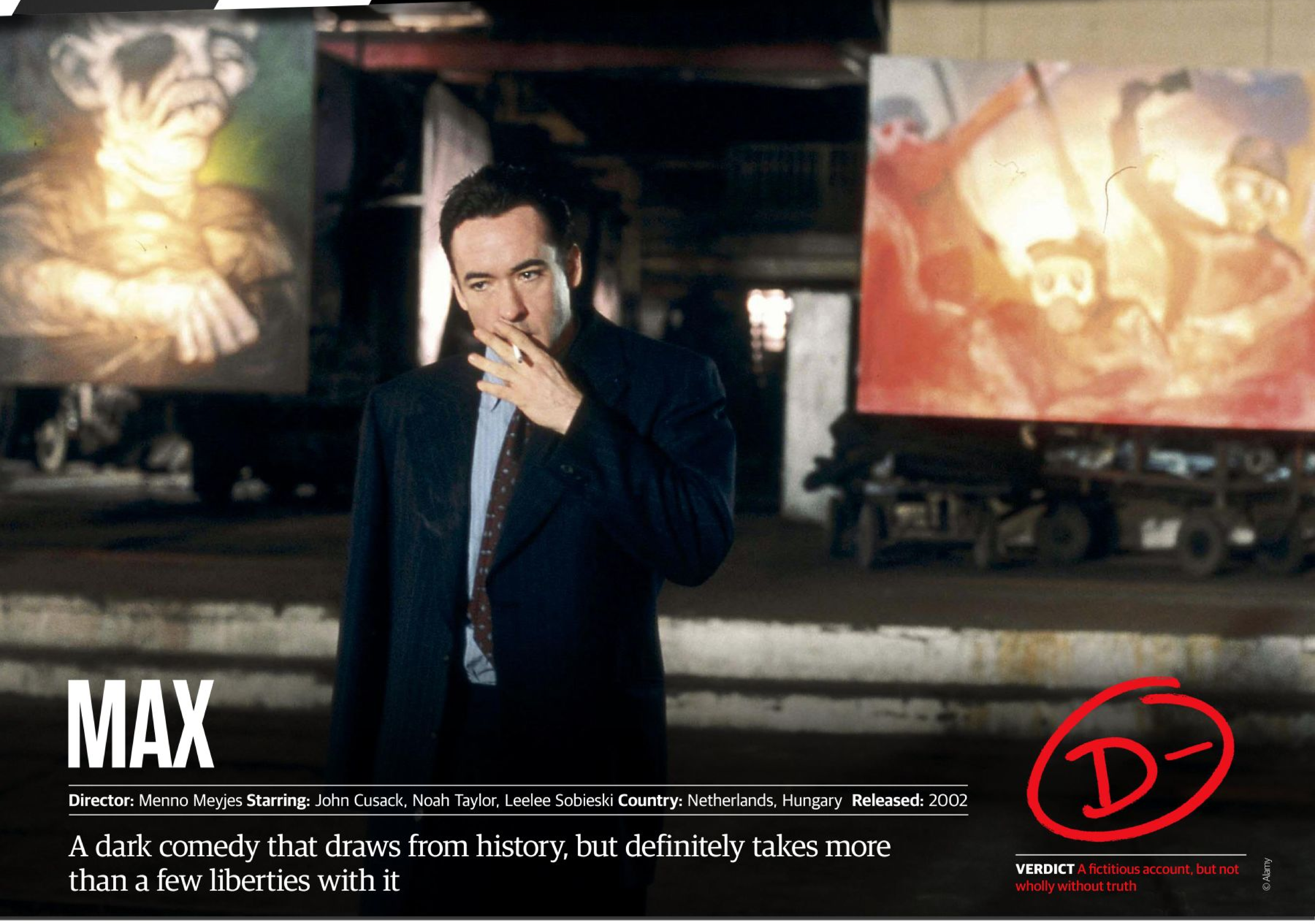
# HISTORY VS HOLLYWOOD

## Fact versus fiction on the silver screen



# MAX

**Director:** Menno Meyjes **Starring:** John Cusack, Noah Taylor, Leelee Sobieski **Country:** Netherlands, Hungary **Released:** 2002

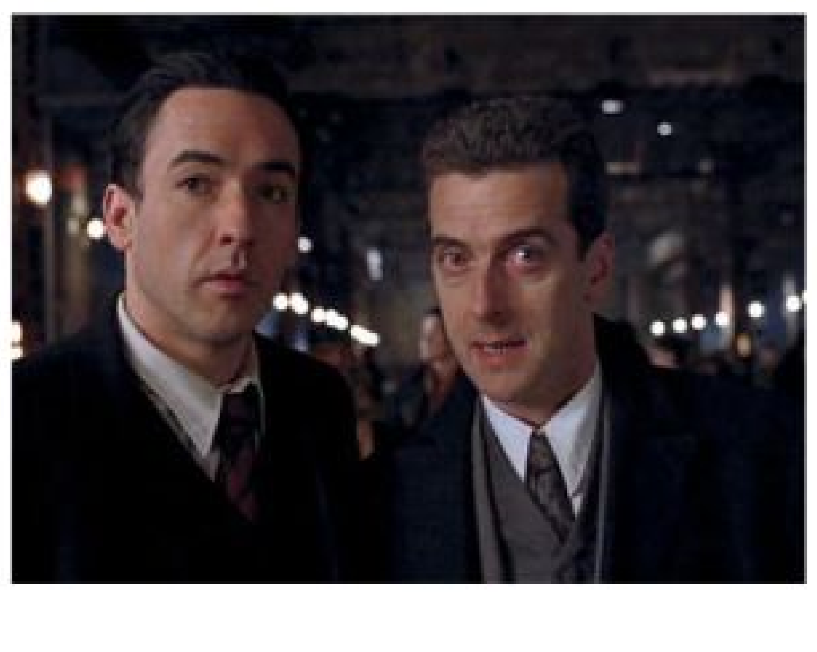
A dark comedy that draws from history, but definitely takes more than a few liberties with it

D-

**VERDICT** A fictitious account, but not wholly without truth

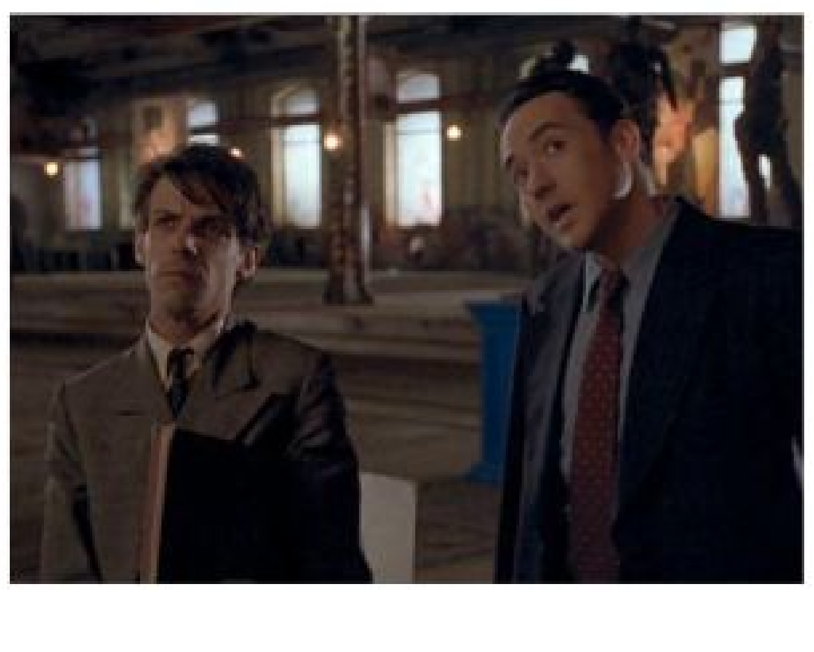
© Alamy

**01** The film follows Max Rothman, played by John Cusack, a Jewish art dealer who befriends and offers artistic advice to Hitler (Noah Taylor). Rothman is fictitious, although Hitler did work with a Jewish art dealer named Samuel Morgenstern before WWI.

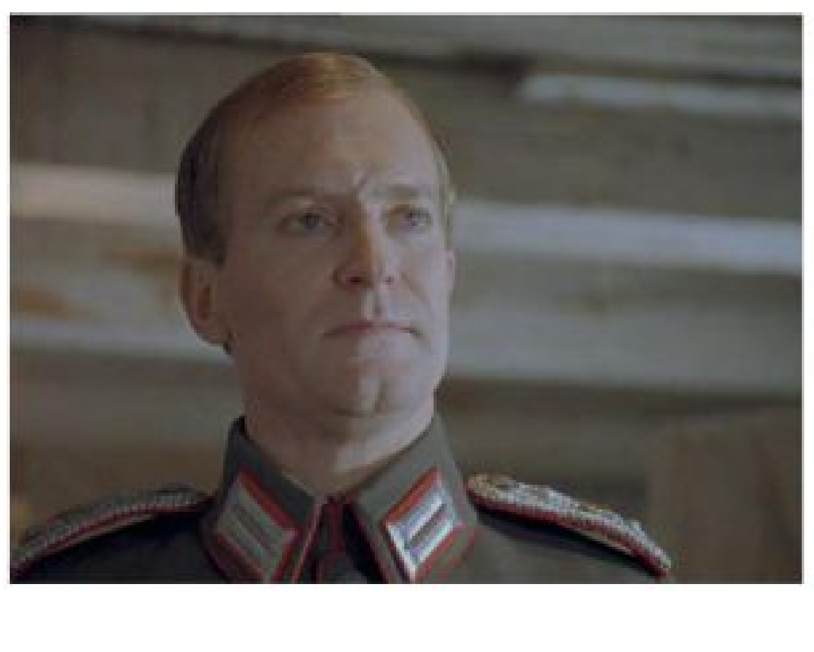


**02** The film gets a few aesthetic details of Hitler wrong. He had a full moustache in WWI and after, but in the film is largely clean shaven. He also claims not to smoke, drink or eat meat. Sources suggest he didn't go vegetarian until at least the mid-1930s, but *Max* is set in 1918-19.

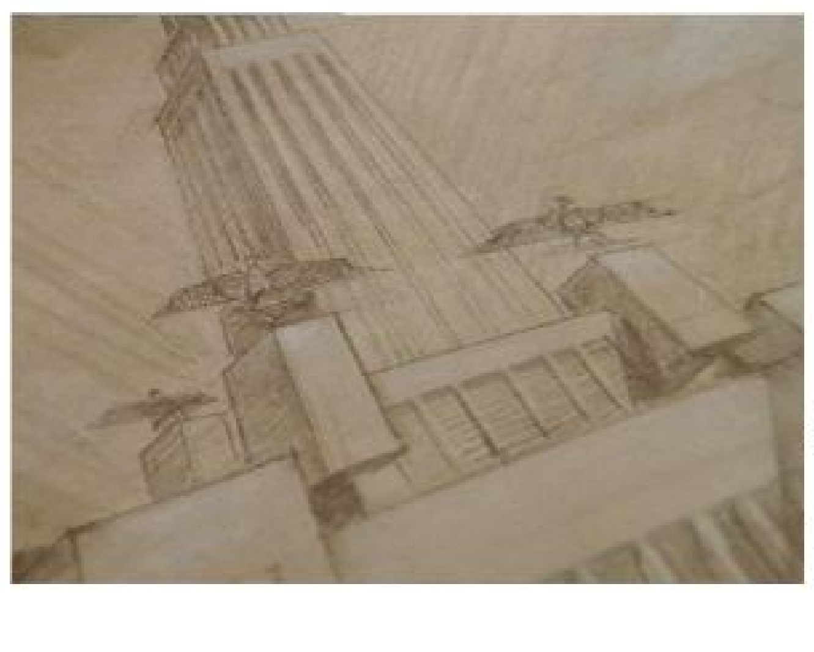
**03** Hitler expresses his disdain for modern art throughout the film, although he attempts to dabble in it. This is true to his real artistic tastes. In fact, the Nazis held a Degenerate Art exhibition to discredit the modern art movement, but it actually proved rather popular.



**04** Captain Karl Mayr is shown as the man who draws Hitler towards politics. He was his superior in the army after the war and it was at his suggestion that Hitler joined the German Workers' Party. But they wrongly claim it had 500 members. It only had 50 or so.



**05** Max flicks through some of Hitler's architectural sketches depicting a future Germany similar to the Third Reich. Some of these are actually designs by Albert Speer, the Reich's chief architect, who joined the Nazis in 1931, many years after the events of the film.



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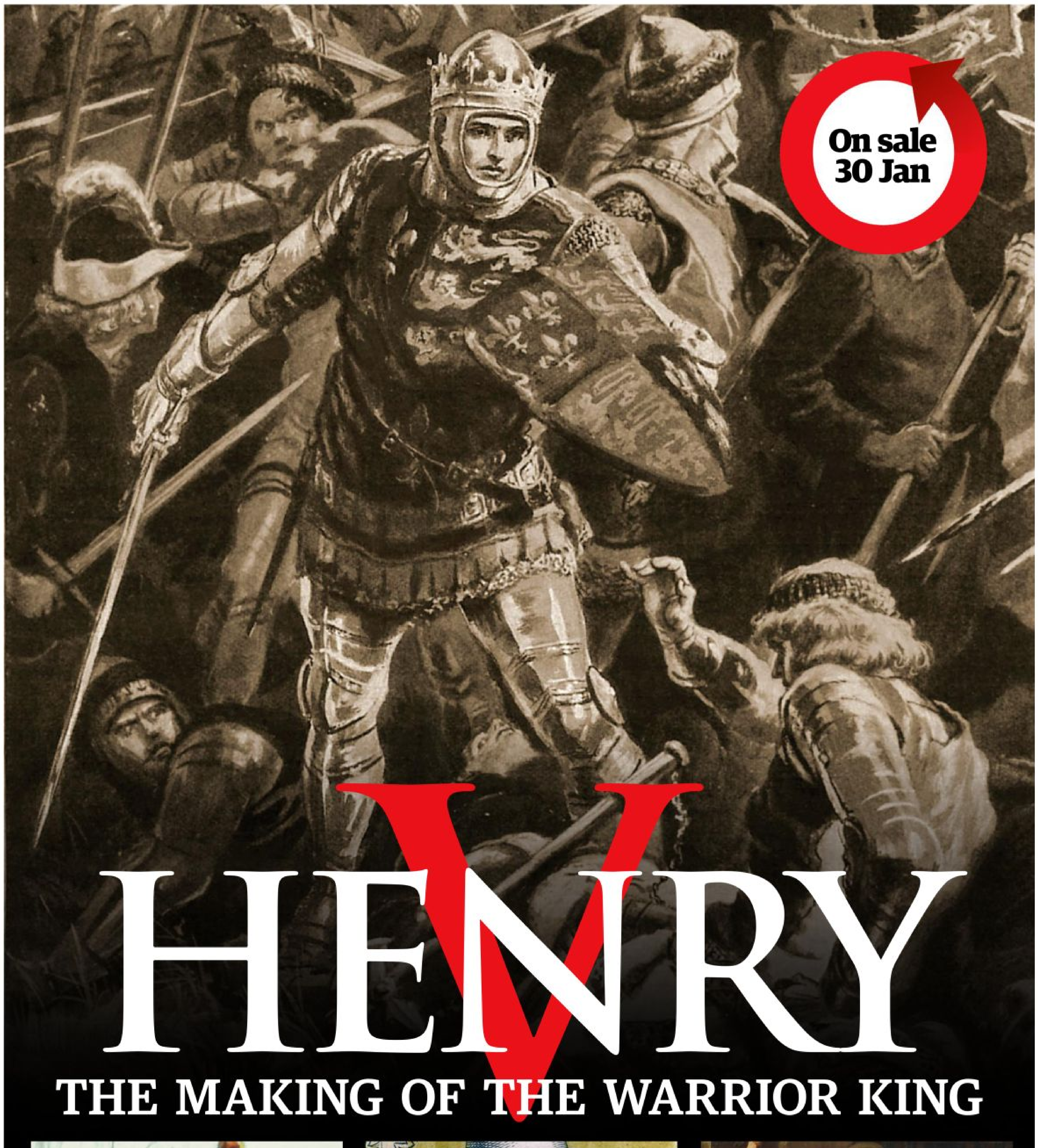

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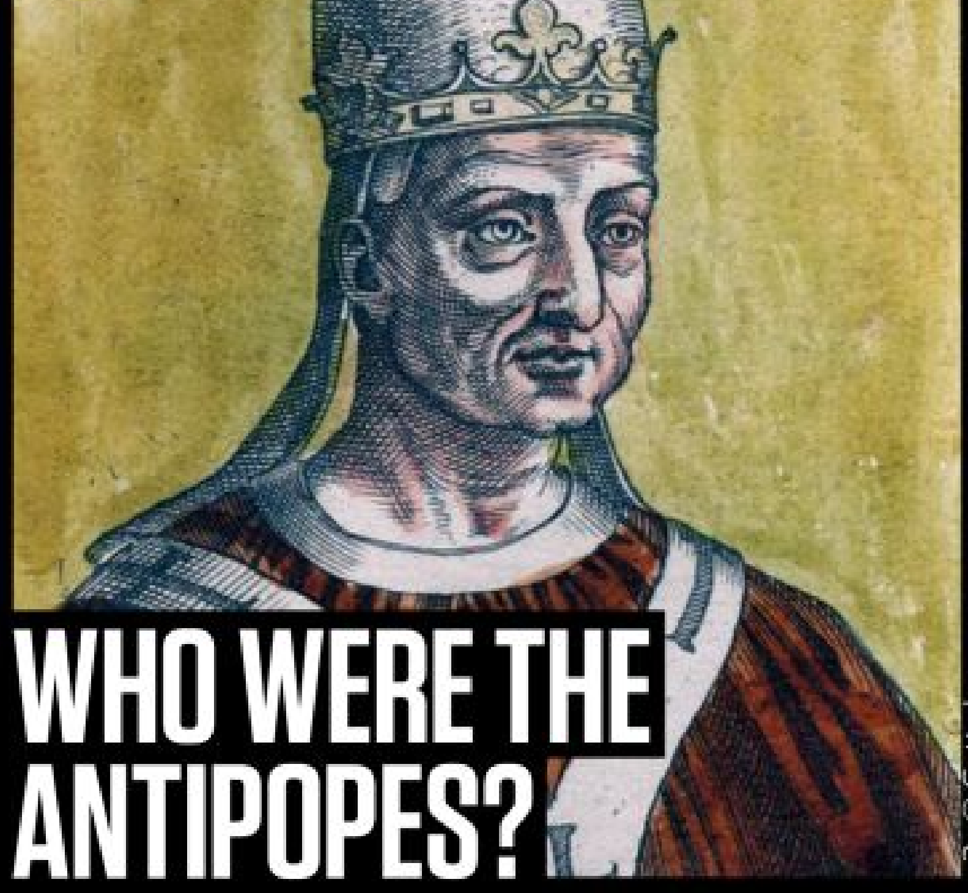

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Power politics in medieval Europe

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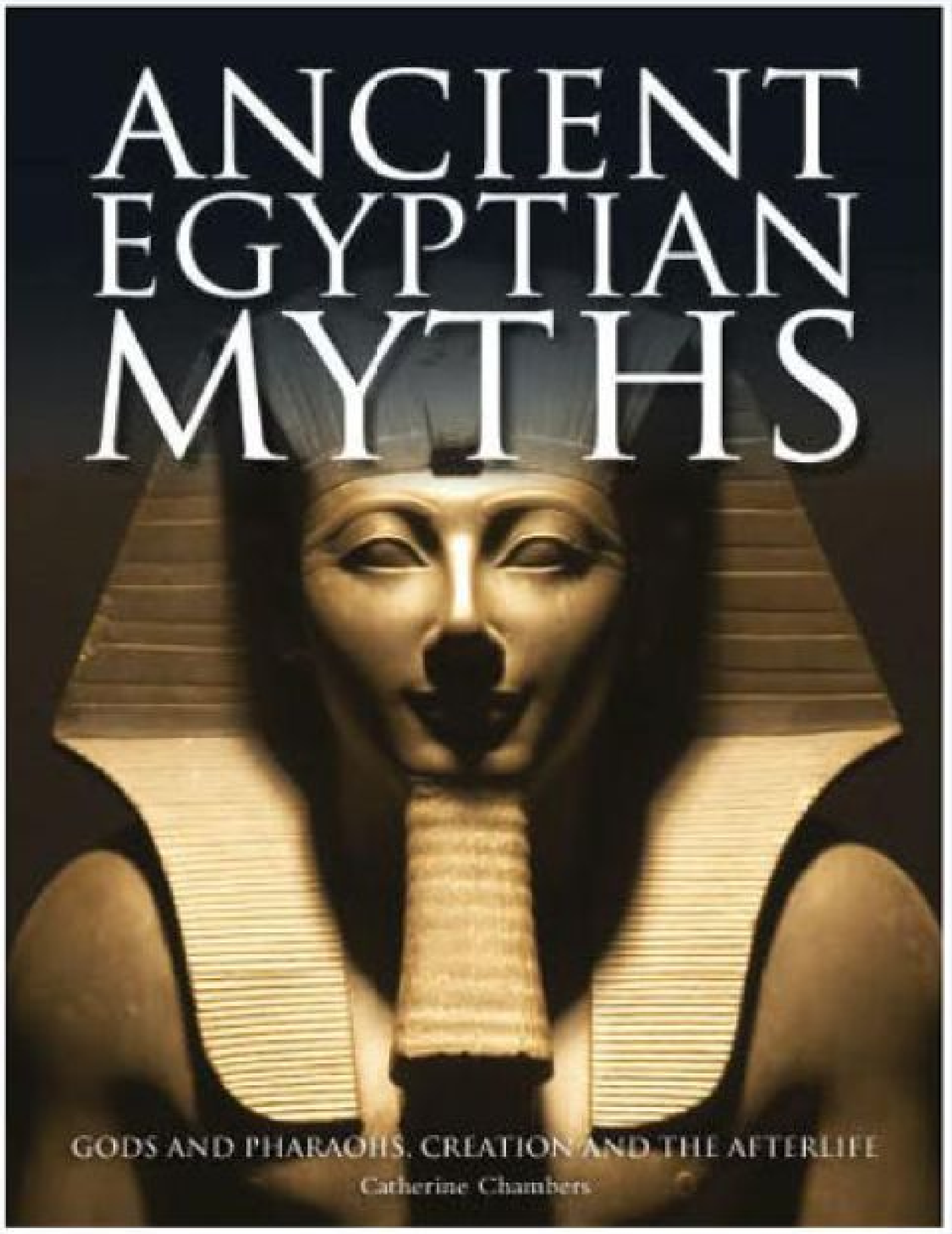
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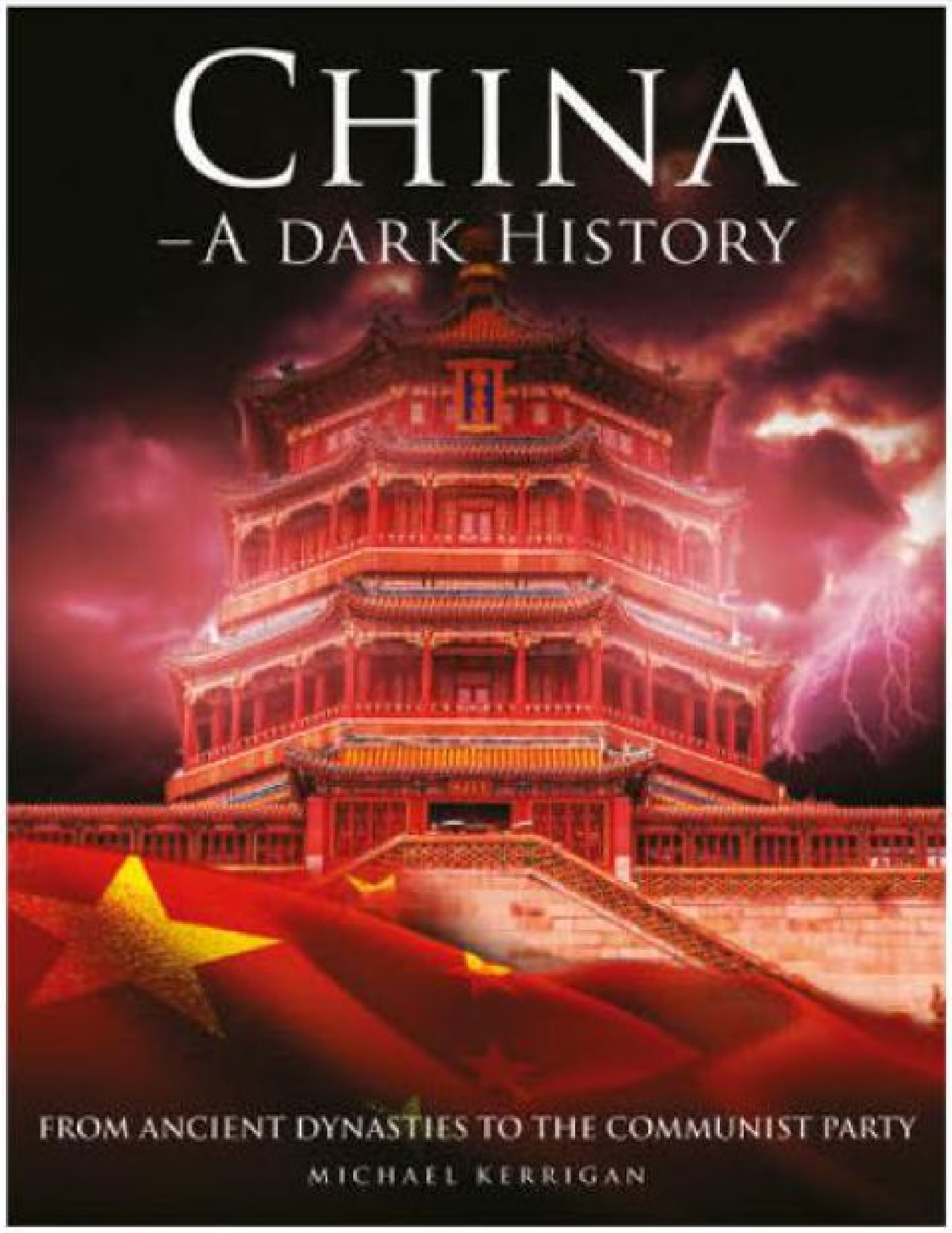
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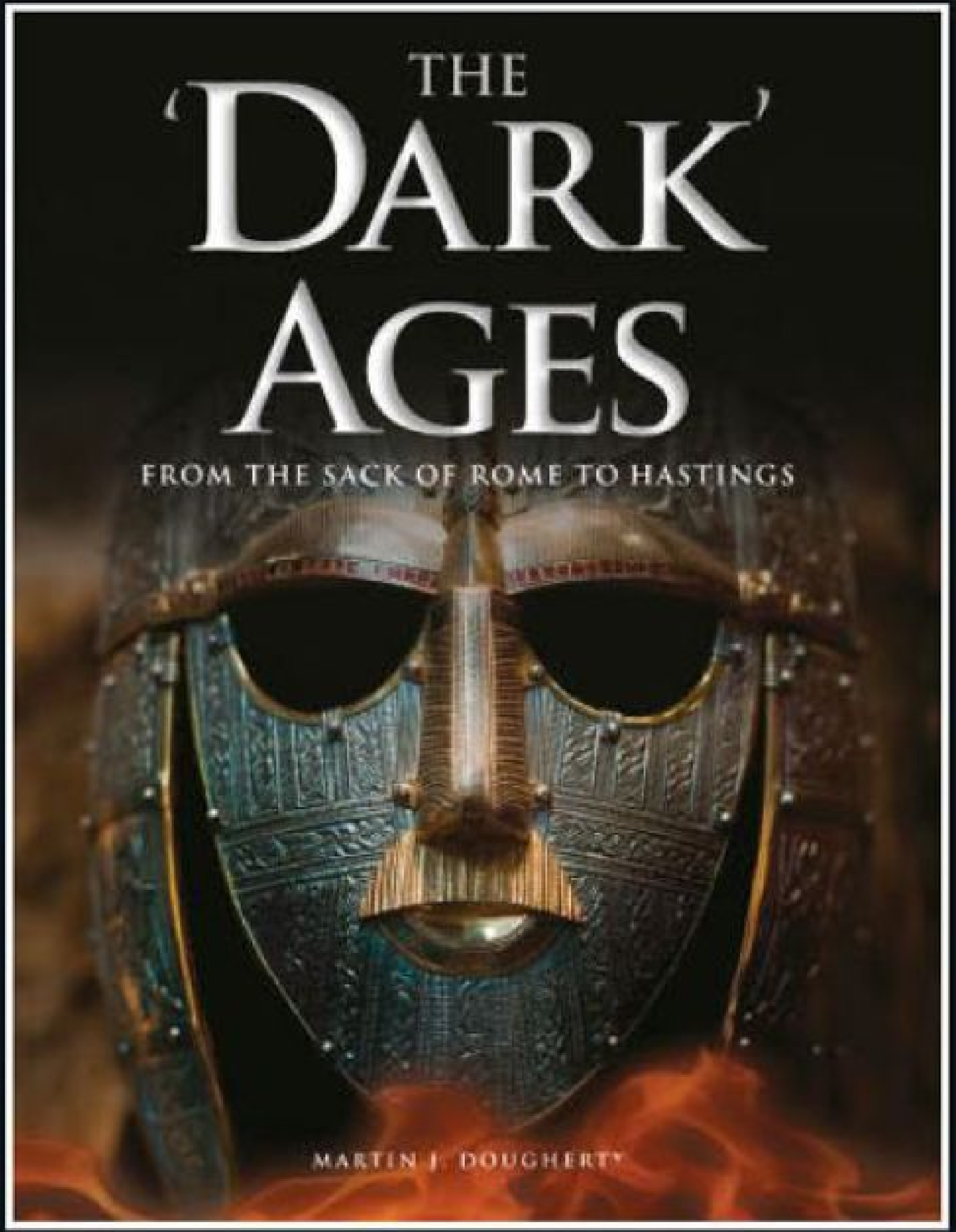
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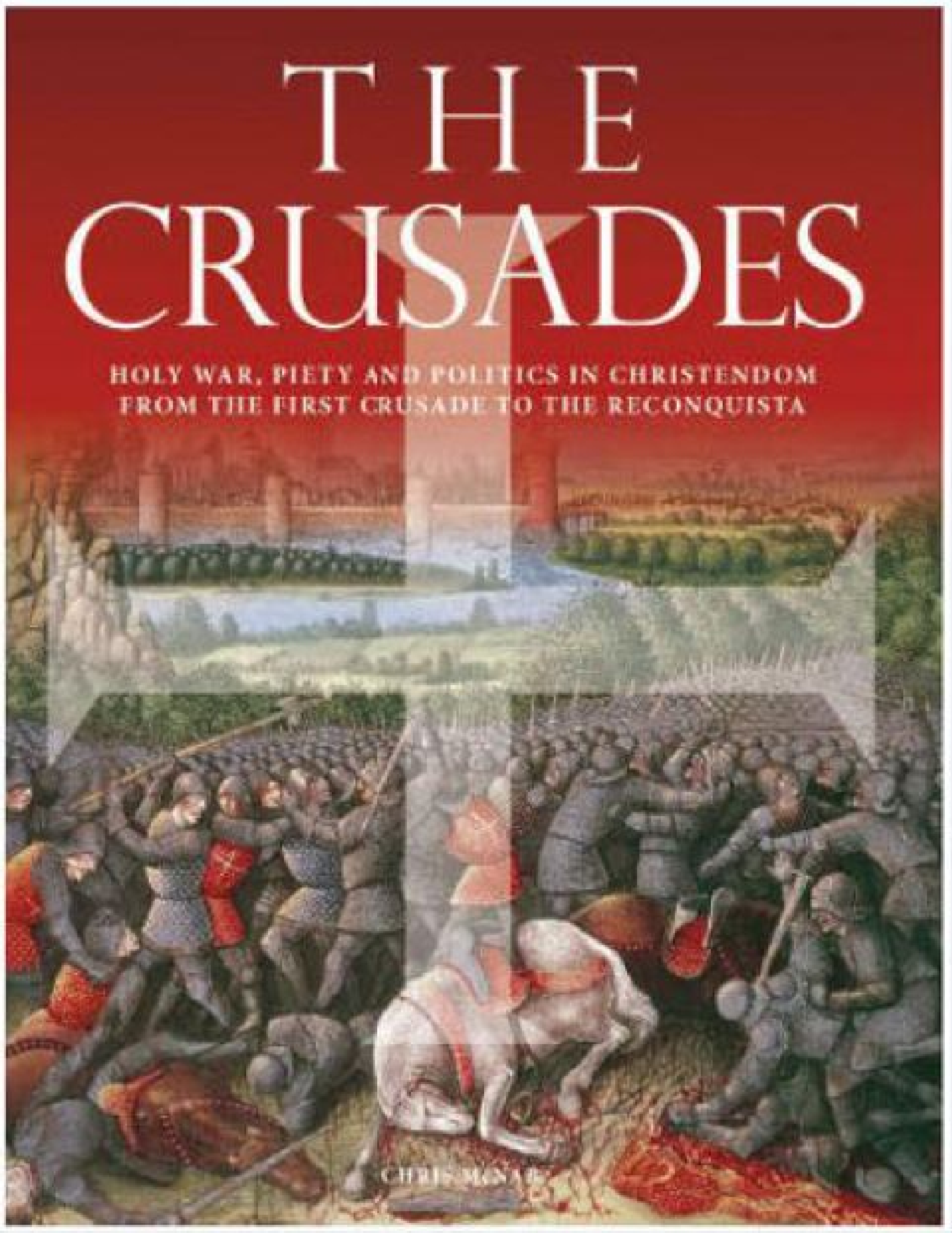
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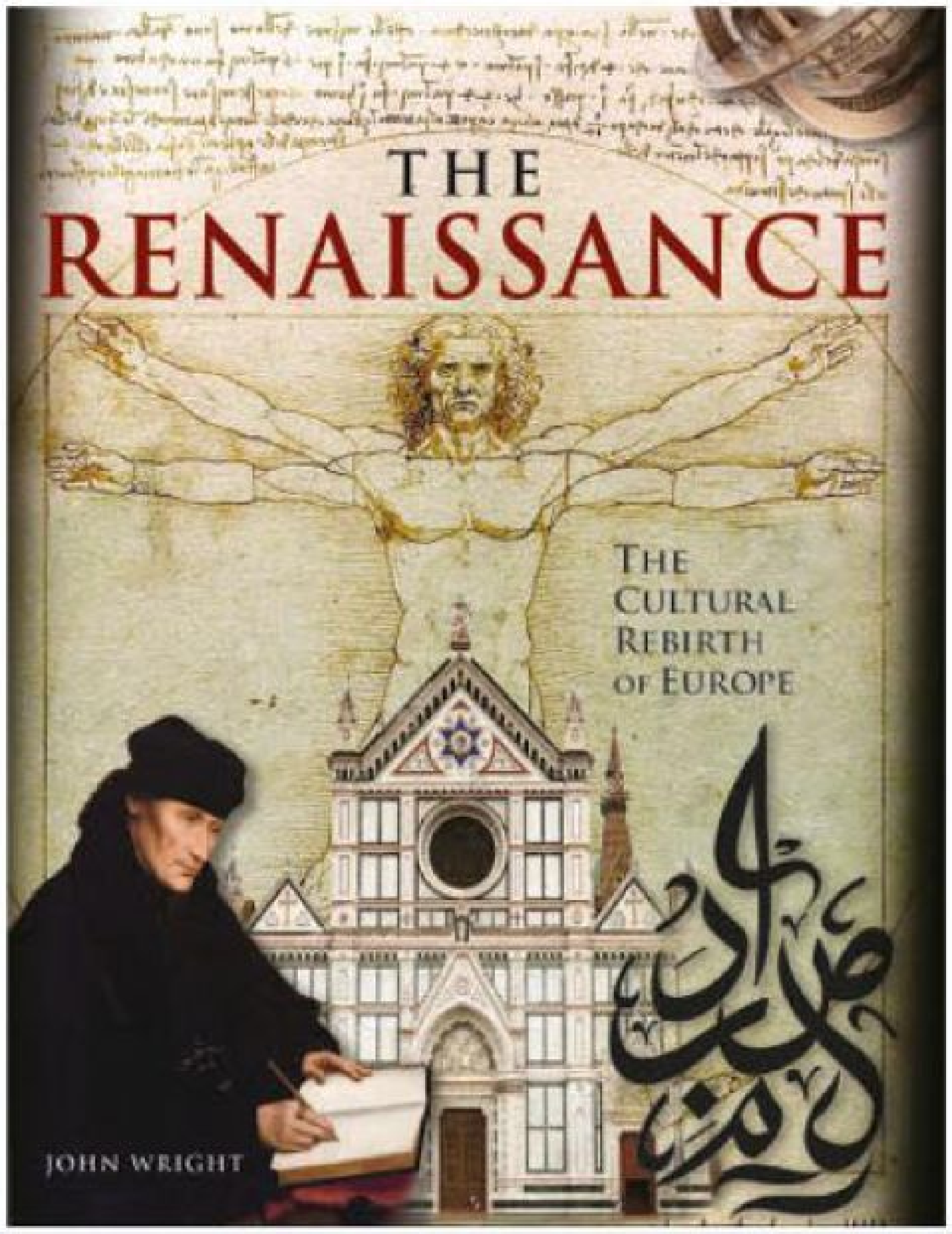
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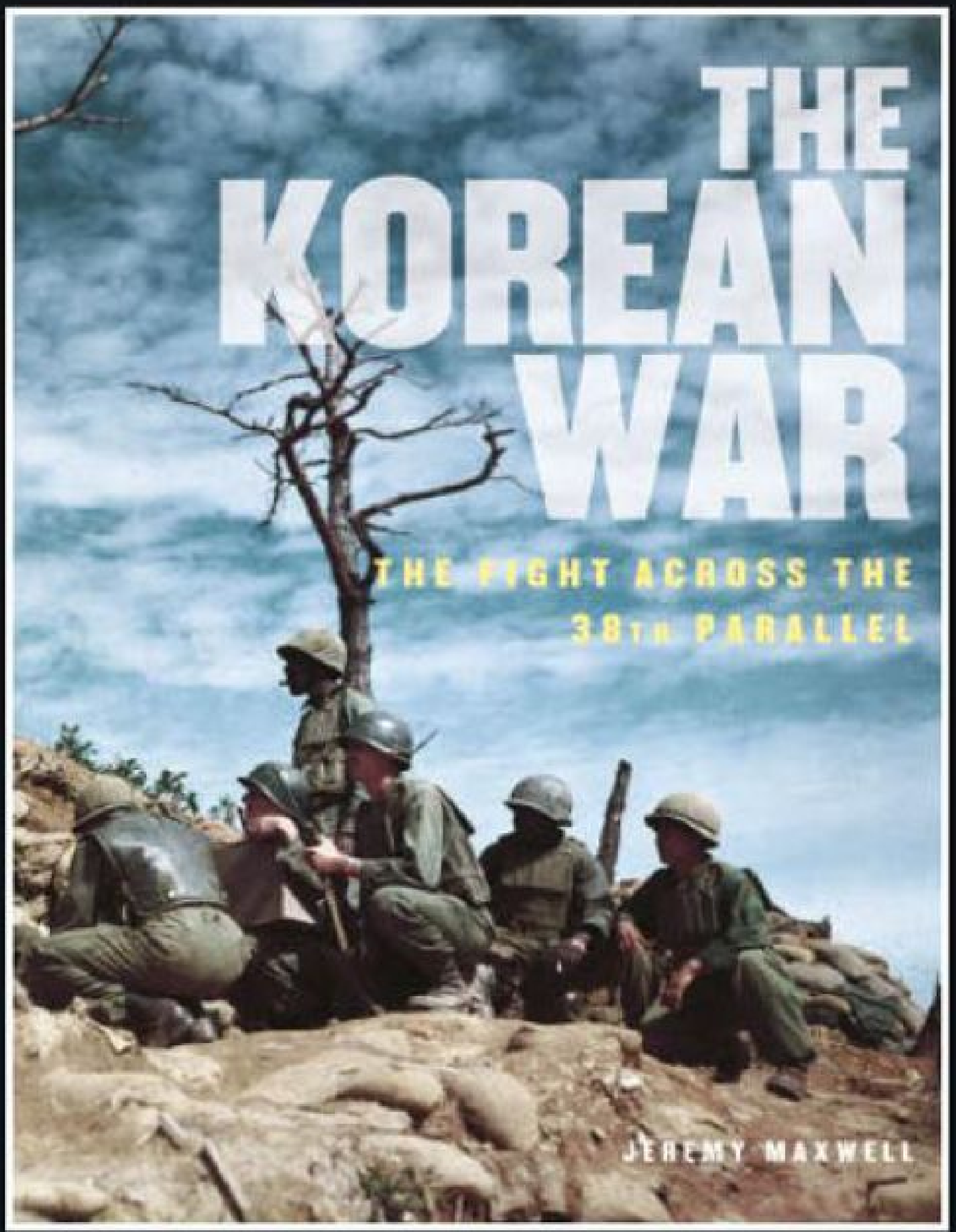
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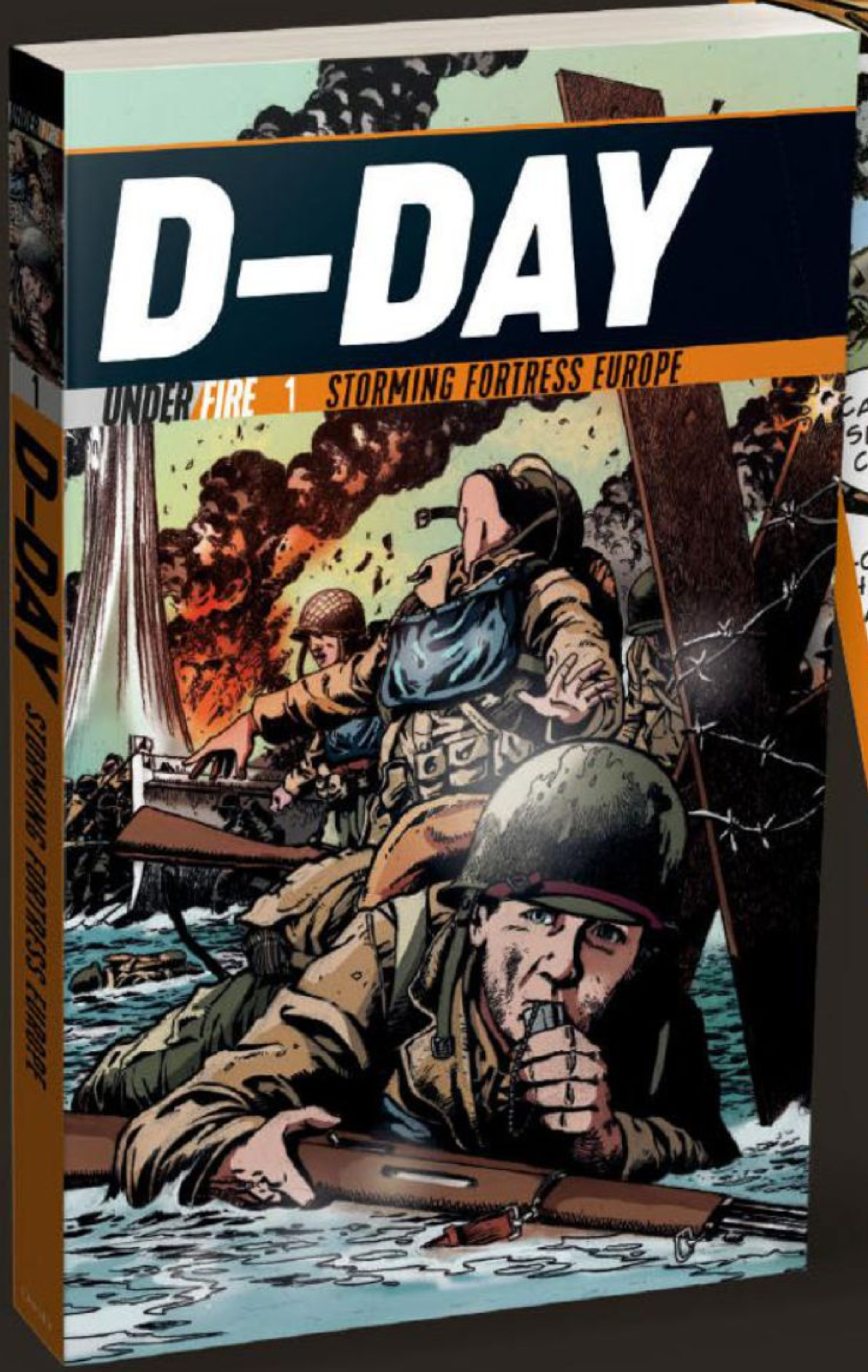
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